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ABSTRACT

This teaching unit represents a specific "dramatic moment" in history that can allow students to delve into the deeper meanings of selected landmark events and explore their wider context in the great historical narrative. Studying a crucial turning point in history helps students realize that history is an ongoing, open-ended process, and that the decisions made today create the conditions of tomorrow's history. The teaching unit is based on primary sources taken from government documents, artifacts, magazines, newspapers, films, and literature from the period under study. The historical narrative of the Industrial Revolution, which swept through the world between 1850-1914, is presented in this unit. The unit offers an alternative to the traditional textbook approach that typically focuses on the English Industrial Revolution and its spread to the continent. The unit contains the following sections: (1) unit objectives; (2) correlation to the National Standards for History; (3) teacher manual; (4) student manual; and (5) profiles. Lessons in the unit are recommended for grades 9-12, but can be adapted for other grade levels. The lesson plans include a variety of ideas and approaches for the teacher to lengthen or shorten as the need arises. The unit's simulation exercise raises questions concerning unpredictable consequences of historical phenomena. The simulation provides a series of biographies that reflect the interaction among peoples and describe the resultant winners and losers in this new global environment. (BT)

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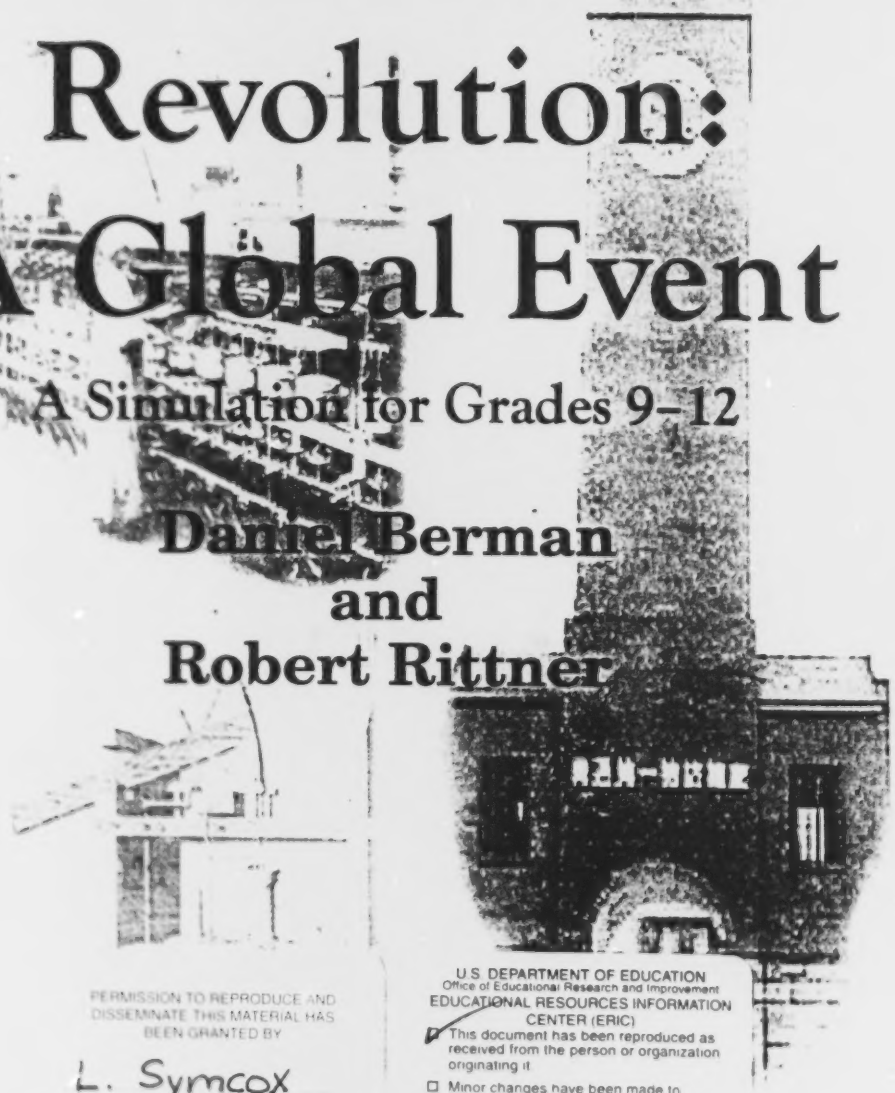
The Industrial Revolution: A Global Event

A Simulation for Grades 9–12

Daniel Berman
and
Robert Rittner



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The Industrial Revolution: A Global Event

Daniel Berman
and
Robert Rittner
with
Julie Agar, Carole Buchanan, Mary Burton, Carole DeVito,
Vida O'Neil, Paul W. Philip, and Elisabeth Sperling

NATIONAL CENTER FOR HISTORY IN THE SCHOOLS
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ACKNOWLEDGMENTS

Daniel Berman taught social studies at Fox Lane High School in Bedford, New York, for more than thirty years. His international background includes a University of Hawaii Ph.D. grant for research in India and a Fulbright fellowship to study history and culture in China. A leader in educational reform, he has served as a member of the New York State Curriculum and Assessment Committee, the Advisory Board of the National Center for History in the Schools, and the Executive Board of the World History Association. A past president of the New York State Council for the Social Studies, he received its Lifetime Achievement Award in 1998. He was one of fifty teachers selected nationwide to take part in the Woodrow Wilson National Fellowship Foundation's 1993 summer institute on world history on the campus of Princeton University. He was subsequently chosen as a member of the Woodrow Wilson TORCH Team to develop in-service programs in world history for teachers around the country. In 1993 he received the New York State Supervisor of the Year Award, and he has published articles in *The History Teacher* and *Social Science Record*.

Robert Rittner has taught social studies at Hastings High School in Hastings-on-Hudson, New York, for thirty-three years. He was department chair for fifteen years. He established the European History Advanced Placement program and was instrumental in implementing authentic assessment and team-teaching at the school. He has received NEH summer grants to study Marxism, the Islamic Vision, and the Philosophy of Hobbes, Locke, and Rousseau. In 1993 he joined Dan Berman and forty-eight other master teachers to participate in the Woodrow Wilson National Fellowship Foundation's world history institute in Princeton. He was also chosen as a member of the Woodrow Wilson TORCH Team. In 1993 the Westchester Council for the Social Studies recognized him as Supervisor of the Year. He has also served as a consultant to the New York State Education Department and the Educational Testing Service. He holds a Masters Degree in History from Rutgers University.

This teaching unit was originally created for the Woodrow Wilson National Fellowship Foundation's summer 1993 World History Institute. This month-long gathering of fifty high school teachers from across the nation was sponsored by the DeWitt Wallace Readers' Digest Fund. Thirty of the fifty teachers took part in developing this unit. The simulation was designed to focus on industrialism, one of the main themes of the institute. The following individuals researched and wrote profiles of historical characters, most of which are presented in this unit: Julie Agar, Daniel Berman, Carole Buchanan, Mary Burton, James Chelotti, Carole DeVito, Mary Lea Hennies, Arthur Marquard, Vida O'Neil, Paul W. Philip, Robert Rittner, Eldisabeth Sperling, and Ann Wight. This unit was originally published as part of *World History: Global Connections in an Age of European Power 1750–1900* (Princeton, N.J.: Woodrow Wilson National Fellowship Foundation, 1994).

A separate version of the unit has been developed as a pilot project for the New York State Education Department. The following teachers at Fox Lane High School in Bedford, New York, were instrumental in developing and refining exercises and scoring sheets: Keith Alleyne, Daniel Berman, Lizabeth Freeman, Allan Hamid, Jennifer Laden, and Alice Yankura.

This edition of the unit, published by the National Center for History in the Schools (NCHS), was modified and edited by Ross E. Dunn, NCHS Director of World History Projects. David Vigilante, Associate Director of the NCHS, assisted with the editing as well as providing photo research. Marian McKenna Olivas was the layout and photo editor for this NCHS edition of the unit.

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Introduction

Approach and Rationale

The National Center for History in the Schools has developed a number of teaching units based on primary sources that are the fruit of a collaboration between history professors and experienced teachers of World History. They represent specific "dramatic episodes" in history from which you and your students can pause to delve into the deeper meanings of these selected landmark events and explore their wider context in the great historical narrative. By studying crucial turning-points in history the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected dramatic episodes that bring alive that decision-making process. We hope that through this approach, your students will realize that history is an ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Our teaching units are based on primary sources, taken from government documents, artifacts, magazines, newspapers, films, and literature from the period under study. What we hope you achieve in these lessons is to have your students connect more intimately with the past. We hope to recreate for your students a sense of "being there," a sense of seeing history through the eyes of the very people who were making decisions. This will help your students develop historical empathy, to realize that history is not an impersonal process divorced from real people like themselves. By analyzing historical figures, students will practice the historian's craft, discovering for themselves how to analyze evidence, establish a valid interpretation and construct a coherent narrative in which all the relevant factors play a part.

Content and Organization

Within this unit, you will find: 1) Unit Objectives, 2) Correlation to the National History Standards, 3) Teacher Manual, 4) Student Manual, and 5) Profiles. This unit, as we have said above, focuses on certain key moments in time and should be used as a supplement to your customary course materials. Although these lessons are recommended for grades 9–12, they can be adapted for other grade levels.

The lesson plans include a variety of ideas and approaches for the teacher which can be elaborated upon or cut as you see the need. These lesson plans encompass nine countries involved in the Industrial Revolution. The unit is organized as a Simulation in which students take the roles of various characters in those countries. However, the material included could be adapted for other types of classroom presentations. We have not attempted to be comprehensive or prescriptive in our offerings, but rather to give you an array of enticing possibilities for in-depth study, at varying grade levels. We hope that you will find the lesson plans exciting and stimulating for your classes. We also hope that your students will never again see history as a boring sweep of inevitable facts and meaningless dates but rather as an endless treasure of real life stories, and an exercise in analysis and reconstruction.

Teacher Background Material

I. Unit Overview

The Industrial Revolution has fundamentally altered the way human beings live more drastically than has any other historical phenomenon. An essentially static agrarian human society based on rigid social distinctions dominated by traditional elites gave way to a dynamic system with no predictable outcome. This is the legacy bequeathed to our current students. By engaging in this simulation students will better understand the historical basis of the contemporary world's fluid and volatile character. We live today within an ever restructuring world economy, one that produces rapid social mobility and the emergence of new divisions of labor and new power elites.

The principal aim of this unit is to offer an alternative to the traditional textbook approach, which typically focuses narrowly on the English Industrial Revolution and its spread to the continent. This unit stresses the notion that the "Industrial Revolution" was in fact a long-term process of worldwide discoveries. Recent research and writings have increasingly demonstrated that industrialism, from its inception, was a global phenomenon.

The unit directs students to perceive historical events in an expanded frame of time and space. Students will understand that industrial development and change occurred over centuries. Although the initial focus of industrial change had European roots, local histories and political-economic structures around the world provided the context for a rich interaction among peoples. The simulation provides a series of biographies which reflect this interaction and describe the resultant winners and losers in this new global environment.

The simulation raises additional questions concerning unpredictable consequences of historical phenomena. Each of the biographies forces students to consider linkages between industrialism and imperialism. They reflect both the acceptance and rejection of "Westernization." They also identify the local resistance movements which contributed to the evolution of nationalist movements. Other interconnected global trends appear in many of the biographies such as population growth, urbanization, migration, changing gender roles and scientific and cultural diffusion.

The approach of this unit is to have each student understand the perspective of a specific individual who witnessed, participated in, or was in some way affected by world industrialization during the period 1850–1914. That individual is associated with a specific social class within a specific nation during the nineteenth century. The core documents of this unit are fifty-four profiles of individuals. Together, these profiles represent prototypes of six social classes in each of nine countries.

The six social classes are:

Farmers
Workers
Ruling elites
Merchants/Entrepreneurs
Religious figures
Intellectuals/Artists

The nine countries are:

Brazil
China
Egypt
Germany
Great Britain
India
Japan
Russia
South Africa

Through a series of learning activities, the student will come to appreciate his or her character's connection to a particular social class and nation-state and to the global phenomenon of industrialization. Ultimately, we want students to deal with a "big question," an "essential question," which, based upon their study of history, leads them to make their own clear response to an issue of continuing significance in their lives: economic and technological change. The profiles are based on lives of persons who lived and worked between 1850 and the outbreak of World War I. Although the focus is on these seven decades, the issues raised in this simulation cover the broader development of industrialization and its global impact. Most of the profiles are of actual individuals, who appear with their names. When real historical actors were not available, a composite biography was constructed from historical sources. The composite profiles are labeled "typical," for example "typical farmer."

In addition, teachers and students will discover among the profiles individuals who, true to real life, did not necessarily represent the views of the majority of their social class. One example is the Russian merchant/entrepreneur who gave funds to the Bolsheviks. Another is Karl Marx, who was a German intellectual but did not represent the majority viewpoint of that class. These inconsistencies will stimulate student thinking and help them appreciate the complexities of historical reality.

II. Pedagogical Perspectives

Awareness of multiple intelligences and learning styles, commitment to the concept of "student as worker, teacher as coach," and application of authentic assessment techniques, form the pedagogical cornerstones of this unit. In teaching history, such principles support the philosophy that guides much educational research, including the "Standards in Historical Thinking" in the *National Standards for History*. In working with this unit, students know at the outset the "essential question" to which they will seek their own answer. They will also know the criteria they will have to meet in order to demonstrate that they have successfully grappled with the question.

This unit incorporates use of four scoring sheets. These are integral to this pedagogy because they delineate for both teachers and students what students should know and be able to do, and by what criteria they will be assessed. Students will become more engaged in their learning and self-critical of their work as they use explicit criteria to guide their efforts.

The methods used in this unit demand that students interpret historical evidence, do research effectively, synthesize their data, and engage in higher order applications. For teachers the process demands modeling a successful product and facilitating cooperative learning skills. Also, it requires teachers to help students make decisions to overcome obstacles as they move from step to step.

The Mastery Project is a summative feature of the simulation. By providing students with a variety of media through which they can show their understanding of the "essential question," the project fulfills the promise of multiple-intelligences, learning-style theory, and authentic assessment. The formats the Mastery Projects may take reflect the variety and range of intelligences described by Gardiner, giving the teacher an opportunity to reach every student (See Howard Gardiner, *Frames of Mind*, New York, 1985). The projects require students to address independently and critically an open-ended historical question that gives focus to all the work they do to engage in the simulation.

III. Unit Context

This simulation unit may be presented in connection with a wide variety of commonly taught topics centered on the nineteenth century. These might include the Industrial Revolution, patterns of technological and scientific change, the social impact of industrialization, economic and social reform movements, new political ideologies, and initiatives and enterprise of peoples of Africa, Asia, and Latin America amid global economic change.

IV. Correlation to the National History Standards

Industrialization: A Global Event provide teaching materials that address the *National Standards for History*, Basic Edition (National Center for History in the Schools, 1996), **World History**, **Era 7**, "An Age of Revolutions, 1750–1914." This unit relates particularly to **Standard 2** on the agricultural and industrial revolutions; **Standard 3** on transformations of Eurasian societies; **Standard 4** on patterns of nationalism, state-building and social reform; **Standard 5** on global change in the era of Western dominance; and **Standard 6** on major global trends 1750–1914. The unit also address **Era 8**, "A Half-Century of Crisis and Achievement, 1900–1945," **Standard 1** on reform, revolution, and social change in the world economy of the early century.

V. Unit Outline

The profiles may be used in different ways, depending on the amount of time and depth each teacher wishes to give the simulation. In past experience with this unit in New York State, projects have ranged from ten weeks using all or most of the historical character profiles to mini-lessons of one or two days. If most of the profiles are used, the simulation may take approximately four weeks.

The overarching objective of the unit is to ask students to analyze and respond to an Essential Question: **Can the effects of major economic and technological change in any era be limited and controlled, or will these effects bring global consequences that go beyond the expected?** Investigation of industrialism around the world thus becomes a case study for considering a question of continuing significance in our lives.

The simulation has four basic stages, culminating in a hypothetical Global Conference of Social Classes held in Geneva in 1913. The purpose of this Conference is to address six important issues, one issue directed toward each of the six social classes represented in the simulation. In preparation for the Conference students proceed through the following stages:

Stage I: **Students learn their character.** Each student learns to identify with one of the characters represented in the profiles. The student should identify with the character as an individual, as a member of a particular social class, and as a citizen of a nation.

Stage II: **Students learn the historical context of their character's life.** Each student locates his or her character in the context of historical events occurring in that character's country.

Stage III: **Students meet as National Delegations**. Each student gets ready to participate in the Global Conference in Geneva as a member of a National Delegation. The student learns how social class and national interest may conflict in the face of global industrialism.

Stage IV: **Students attend the Global Conference of Social Classes.** Each student participates in the Global Conference primarily by representing his or her social class. The student learns how that class was similar to and different from comparable classes in other nations. The student also learns how nationalism and national traditions affect class interests, and perceptions about class interest, in different countries.

Teacher Manual

Teacher Manual

Stage I: Students Learn their Character

Note: For the **Assignments**, teachers should refer to the *Student Manual*, which follows the *Teacher Manual* in this unit. Students will also use **Student Aid Sheets** and four **Scoring Sheets** provided in the unit (*Handout Section*).

Student Manual Assignments

Assignment 1: Profile Analysis
Assignment 2: Profile Notes

Lesson One

A. **Motivational activity.** Listed below are newspaper headlines which are suggested by several of the fifty-four Profiles in the unit. Use these headlines to brainstorm with students on possible global implications that stories behind these headlines might have:

Massive Strike in Russian Shoe Factory!

300 Women Strike for Four Days in Japanese Cotton Spinning Factory!

Chinese Women Prefer Freedom of Factory Work to Traditional Role on Farms!

Innovations in Artillery Design Leads British Arms Manufacturer to Knighthood!

Military Coup in Brazil: Crown Blames Aristocratic Opposition to Land Reform!

Some possible inferences from these headlines might be that industrialism threatened political and social stability, disrupted the class structures, forced nations into closer economic relationships with one another, or led to economic dislocation.

B. **Introduce the unit to students.**

Emphasize:

- They will be playing a role in a simulation aimed at having them understand the global impact of industrialization.
- They will be working both individually and cooperatively.

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- They will have a research component in their work.

- They will be assessed in several ways ranging from oral presentations and written papers to a mastery project that allows them to demonstrate their understanding in a variety of ways.

C. **Assign character roles.**

Assign students character roles from the 54 Profiles. Then explain **Assignment 1** (*Student Manual*). Give students class time to read carefully the Profiles you have given them. Have students complete **Assignment 1** in class.

In assigning students character roles from the 54 Profiles in the unit, teachers should be flexible depending on the number of students taking part in the simulation. Teachers need not use all 9 countries or all 6 social class Profiles for each country. Experience with the simulation in New York State schools, for example, indicates that the intellectual/artist role may be complex. Therefore, you may choose not to assign that role for every nation. You may also choose to assign more than one of the Profiles to a single student.

D. Study carefully the five **Student Aids** and the four **Scoring Sheets**. Then explain to students how they will be used in the simulation.

LESSON TWO

A. **National Delegations.**

After completing **Assignment 1** (studying their assigned character), have students sit together in National Delegations. Within each Delegation have each student describe in three or four minutes his or her character's basic biography and how industrialism affected the character.

B. **Establish Historical Context.**

Ask students to review their profiles and look for evidence that some of the following movements have affected their character's lives. The point here is to help students conceptualize their character within in local, national, and international contexts.

Here are some of the movements occurring globally in the nineteenth century:

- population growth
- urbanization
- migrations
- cultural diffusion
- increased Western education
- medical and scientific advances
- new systems of communication
- new systems of transport
- beginning and spread of nationalism
- changing social and economic roles of men and women
- challenges to traditional ruling classes
- movements of resistance to imperialism
- reaffirmation of traditional values and culture

C. **Assignment 2** (*Student Manual*) should be given as homework. You may give students one to two days to do this while you continue to discuss with them the world context of their character's lives.

Stage II: Students Learn the Historical Context of Their Character's Lives

Student Manual Assignments

Assignment 3: Notes on the status of your social class
Assignment 4: Individual time line
Assignment 5: Group time line
Assignment 6: Interpretive research paper

This stage moves the students progressively to a deeper understanding of the following: 1) their character's traditional or typical role in society, 2) key historical events of the era, and 3) the effect of these events on their traditional social role.

Assignment 3 aims to move students to deeper levels of research, requiring them to explore the traditional social class roles of their character. **Assignment 4** asks each student to construct a time line of major events between 1850 and the beginning of World War I. It is designed to give students a better understanding of this historical era and to ensure that they are all prepared to contribute to the group effort required in the next assignment. **Assignment 5** asks each National Delegation to work as a group to construct a time line. Each National Delegation then makes an oral presentation of its time line to the entire class. Teachers should review their expectations for effective group work. **Assignment 6** is an interpretive research paper requiring deeper investigation and synthesis. This assignment may be made optional.

Lesson One

A. Collect **Assignment 2** from Stage I to check for student understanding. Since students have heard brief summations of the profiles and will later listen to formal presentations of the characters within their historical contexts, this assignment may be checked quickly to see that students have read and assimilated the material.

B. Instruct students that in **Assignment 3** they will be researching the political, social, economic, and intellectual spheres within which their character lived and acted. Direct students to use **Student Aid 1: Questions to consider regarding the status of your social class** to guide them in this assignment. Have students begin work on **Assignment 3** in class using their textbooks. Then provide further resources or have them work in the library. The length of time allotted to this lesson will vary depending on the teacher's objectives. Emphasize that student research will help them in completing the other assignments in Stage II.

C. Introduce students briefly to **Assignments 4 and 5** and to **Assignment 6** if the interpretive research paper is to be assigned. Set calendar due dates for individual time lines, National Delegation group time lines, presentations of National Delegation time lines, and interpretive research papers. It is suggested that you provide class time for students to do research. Introduce students to **Scoring Sheets 1** and **2** and how they will be used.

D. For homework, have students do research toward completion of **Assignment 4** on their individual time line.

Lesson Two

A. Place students in National Delegation groups. Have students take one of the "offices" listed below. You may wish to combine or duplicate offices depending on the number of students in each National Delegation. If students are inexperienced in or need reminding about the procedures of cooperative learning, take time to explain the functions of the delegation offices, emphasizing the need for each student to take seriously his or her particular office. Note that the Organizer of Paperwork office was developed to help both the teacher and the group keep organized and maintain control over the homework and class assignments.

1. **Chairperson**. Makes sure group members understand academic tasks and checks that they are accomplished on time.

2. **Organizer of Paperwork.** Collects individual work on time lines, noting who has turned in appropriate material; gets group work duplicated for all group members.

3. **Secretary**. Takes careful notes of day's work and is responsible for turning work over to the Typist.

4. **Typist**. Types up work of group and gets notes promptly to Organizer of Paperwork for duplication and to teacher for scoring; assists Organizer in getting work duplicated and takes this responsibility when Organizer is absent or unavailable.

5. **Illustrator**. Responsible for getting all posters, time lines, and visuals completed and delivered to the Chairperson, Spokesperson, Organizer of Paperwork, or whomever needs it for their tasks.

6. **Spokesperson**. Publicly represents the group in communication with the teacher, other National Delegation groups, and the public.

B. Construction of group time lines for **Assignment 5** is based on information that students gathered for their individual **Assignment 4** time lines. Instruct the National Delegation groups to work cooperatively to construct a time line for the history of their respective countries. To highlight particular events in the time line, students should be encouraged to be creative, adding illustrations such as cartoons or clip art. An ambitious National Delegation might develop a time line in the form of a mural.

C. Have each National Delegation review its time line in preparation for presentation to the class. Presentations should focus on 1) a chronological overview of the key events of the period, 2) identification of key political, social, and intellectual movements which affected the nation's history in this period, and 3) aspects of the Industrial Revolution that have affected the nation.

D. Have students present National Delegation time lines to the class. The Spokesperson in each Delegation should lead the presentation, but all members may participate.

E. Have students complete self-evaluation on **Scoring Sheet 1: National Delegation Time line**.

F. Explain in more detail **Assignment 6: Interpretive research paper**, directing students to **Student Aid 2: Suggested Structure for the Interpretive Research Paper**. This Assignment asks them: Describe the political, economic, and social position of your character within the 19th-century environment of your nation. Then analyze three ways in which his or her life is being altered by national or global events. In launching students on this project, ask them to think about the following questions: Is the nation unified in support of its rulers? Does industrialization affect all classes in the same way? What similarities and differences may be seen in the effects of industrialization on various social classes?

G. Collect interpretative research papers on due date.

H. Have students complete self-evaluation **Scoring Sheet 2: Interpretive Research Paper**

Stage III: Students Meet as National Delegations

Student Manual Assignment

Assignment 7: National Delegation Resolutions

Lesson One

A. Instruct the students as follows: It is 1913 and a Global Conference of Social Classes will be convened to discuss the promises and problems facing people around the world in the twentieth century, particularly problems linked to the spread of industrialism. Several nations will be invited to the conference and asked to bring representatives from six social classes. (Remember that teachers may wish to be selective about the number of nations and social classes attending the conference, depending on the number of students taking part in the simulation.) Before the conference opens, each National Delegation will meet to determine whether it is able to develop a *national* position on each of the issues that the conference will consider. In other words, is it possible for representatives of a single country, but who came from several different social classes, to reach agreement on ways to come to grips with serious social, economic, political, or cultural issues that industrialization in the 19th and early 20th centuries has raised?

B. Direct students to the issues, which are presented below and in **Assignment 7** of the Student Manual. Each issue is of special concern to a particular social class. Instruct all students to use the knowledge and understandings they have developed about their historical character (from study of the Profile and their other research) to develop a resolution based on the issue of special concern to his or her social class. Students should build a forceful defense of that resolution, and they should stay in character while they undertake this assignment. See **Student Aid 3: Defining and Writing a Resolution** for the proper format and an example. When students are creating their resolutions, ask them to consider not only the main issues raised, but also complexities of these problems, which are suggested in the secondary questions in parentheses.

Farmer

Issue: Is it in the interest of society to redistribute land so that small farmers own enough acreage to support themselves and their families? (Are small farmers more efficient or less efficient that big landowners? Does redistribution of land promote or threaten political stability? Who gets compensated when land is redistributed?)

Worker

Issue: Should governments pass laws to protect factory workers? If so, what kinds of laws—wages, hours, working conditions? (Should unions be legalized? Should union activity be limited? Should collective bargaining be mandatory?)

Ruling Elite

Issue: Who should be allowed to vote and hold office in government? (Should women be permitted to vote and hold office? Should there be universal suffrage for both men and women? Should the desires of the masses be balanced by protections for the elite, as is the case in Britain with its House of Lords?)

Merchant/Entrepreneur

Issue: Who should own or control the means of production—government, foreigners, wage-earning workers, or all citizens? (What is the traditional role of the government in the economy in your nation? Should foreign capital be invited in to develop the economy?)

Religious Figures

Issue: Should religious authorities have veto power over economic and political changes if these changes threaten family, social structures, or elements of traditional culture? (Should religious figures have a voice in censoring unwanted ideas? Can people maintain a traditional culture during a time of political and economic change? What are ways in which people of a nation may react to change initiated by foreigners?)

Intellectual/Artist

Issue: Who should be educated? What should an educational system look like for citizens of the early twentieth century? (Should women get the same education as men? Should the lower classes get the same education as the wealthy? Should the schools teach traditional, secular, or Western subjects and values?)

Lesson Two

A. Instruct students (in their social class roles) to present and defend their Resolution within their National Delegation. Each Delegation should discuss or debate the proposed Resolutions in order to try to arrive at a consensus position. Members of the Delegation should ask questions and challenge the position taken on each Resolution in order to deepen understanding of the kinds of issues that unite or divide the delegates from a particular nation. Why were the delegates able to compromise on some issues and not on others? Which delegates were most likely to work together? Which were likely to clash?

B. As they carry on the discussion, ask students to keep track of the variety of responses to each Resolution. Members of the Delegation should propose amendments or modifications to the Resolution in order to try to come to agreement. Following discussion, the Delegation should vote on each Resolution. The group's Secretary should keep a record of all votes and the main pro and con arguments for each Resolution. The Organizer of Paperwork should duplicate copies of the Secretary's record of votes for each member of the National Delegation and for the teacher.

C. As a summary, ask students to discuss whether their National Delegation is relatively unified or divided. What factors might unite the members despite social class differences, interest conflicts, and disagreements? For example, an anti-imperialist Resolution might unite a Delegation from an African or Asian country. A strongly nationalist Resolution might unite a Delegation from a European country.

Stage IV: Students Attend the Global Conference of Social Classes

Student Manual Assignments

Assignment 8: Oral introduction of characters from around the globe
Assignment 9: Consider the international variety of your social class's experience
Assignment 10: Committees develop social class Resolutions
Assignment 11: Presenting your Committee's Resolution to the Conference
Assignment 12: Mastery Project
Assignment 13: Summary Discussion of Essential Question

As soon as the Global Conference convenes, the National Delegations will break up into groups organized by social class. All students, assuming their assigned social class roles, will participate in one of six (or fewer) Social Class Committees. These Committees will formulate new Resolutions, which will then be debated and voted on by all representatives attending the Conference, one vote per delegate. Because the students, in their social class-based roles, have already researched and formulated Resolutions at their pre-Conference National Delegation meetings, they have presumably learned some of the difficulties and complexities of persuading people of different social classes from a single nation to agree on big issues of the day. Therefore, students meeting now as Social Class Committees should have a sharper knowledge and understanding of their class interests and how to advance them. On the other hand, students are also likely to discover that representatives of a single class but from different countries may also disagree on problems and solutions related to industrialism. For example, an English farmer and a Chinese farmer of the later 19th century may have contrasting views of their own problems and conflicting ideas for alleviating them. Or, a Religious Figure from one country may favor radical social change, while one from another country may be deeply conservative.

Refer students to **Scoring Sheet 3: The Global Conference of Social Classes**, which will be completed in connection with the Conference simulation.

Lesson One

A. Organize the students attending the Global Conference in Social Class Committees. Each Committee should have delegates from all nations attending the Conference. The issues on which Committees will build Resolutions are the same as presented in **Stage III, Lesson One**. The Committees are as follows:

Committee 1: Farmers

Committee 2: Workers

Committee 3: Ruling Elites

Committee 4: Merchants/Entrepreneurs

Committee 5: Religious Figures

Committee 6: Intellectuals/Artists

B. The next task is to have students introduce themselves to one another, telling the Committee what country they are from and discussing what interests they may share or not share with other members of the group in a time of rapid worldwide change. Introduce **Assignment 8** to all the students, explaining that this assignment will prepare them to make their brief oral introductions to their Social Class Committee and to engage in discussion following the presentations.

C. Explain **Assignment 9**, a short essay in which students will consider the international variety of their social class's experience.

D. Within each Committee, assign the following offices so that every student has tasks to perform in developing Resolutions, preparing them for presentation, and taking part in the plenary meeting of the Global Conference. Because there are six students on each committee, some will be assigned more than one office:

1. **Chairpersons and Assistant Chairpersons.** Keep the committee on task and guide discussion.

2. **Writers.** Compose Resolutions, amendments to Resolutions, and arguments for Resolutions in a form which everyone can understand. Publish a daily news sheet of the group's activities.

3. **Negotiators.** Bargain with other social classes to gain support for one's own positions. Try to make compromises and deals and report such activity back to your committee for a vote.

4. **Illustrator.** Create flyers, banners, posters, or other propaganda devices to advertise and to generate enthusiasm for the group and its positions.

5. **Support Staff.** Record votes, type, duplicate, and distribute materials; make sure committee has what it needs to do its work, such as paper, pens, and functional desk arrangements.

6. **Presenters.** Present and defend the Resolutions to the plenary session of the Conference; discuss and debate in the full sessions.

7. **Liaisons.** Communicate the needs of the Committee to teacher; present the teacher with the final Resolutions.

8. **Video Crew.** Order equipment, check that equipment is functioning, tape the proceedings.

E. To complete **Assignment 10** each Committee should develop one or two Resolutions to present to the entire Conference, as well as a strategy for getting it passed. Each student should fulfill the office assigned in order to help the committee succeed. Time must be allowed for the Negotiators to work together and for the committees to produce their handouts, posters, speeches, and other materials. Also, students may need to move about, even outside the classroom, while the teacher monitors them and encourages them to campaign for their social class interests.

F. As students work on their Resolutions, introduce them briefly to **Assignment 12: Mastery Project**. Inform students that the Conference work that they are currently doing will provide the data and insights they will need to do their Mastery Projects. Review the requirements and formats for the Projects.

Lesson Two

A. **Assignment 11** is the Global Conference plenary session. Adopt some form of parliamentary procedure. Establish an agenda for presentation of Resolutions. Review duties of Committee officers. You will also need to select and brief a student to serve as President of the plenary session. You should also integrate the Support Staffs of the Committees to work together to meet the organizational and administrative needs of the Conference. Support Staff duties will include the following: 1) Type, collate, and distribute Resolutions to all members; 2) Determine the structure and procedure for tallying the Conference votes; and 3) physically set up the Conference room or auditorium, assigning group seating for each of the Social Class Committees and arranging for a podium, microphones, or other equipment.

B. Proceed to presentation and debate of Resolutions and a vote on each one. To help delegates keep a record of their votes and explanations for them, refer students to **Student Aid 4: Global Conference Resolution Votes and Explanations**. It is a good idea to count all votes by show of hands so that students get a sense of the divisions and solidarities within classes and nations.

C. Have students complete self-evaluation on **Scoring Sheet 3**.

Lesson Three

A. To motivate students to get started on **Assignment 12: Mastery Project**, conduct a discussion on the historical question that each project should address: "Was the Industrial Revolution a global movement which brought changes that no one could expect?" Students should of course draw on their experience with the Global Conference and the assignments and lessons leading up to it to grapple with this question. Remind students of the somewhat broader Essential Question posed at the outset of the simulation: **Can the effects of major economic and technological change in any era be limited and controlled, or will these effects bring global consequences that go beyond the expected?** Teachers might raise questions comparing the big technological changes of the 1850–1914 period with more recent inventions and discoveries that have had transforming effects. Examples might be the airplane, atomic bomb, television, computers, or advances in medicine.

B. Refer students to **Student Aid 5: Identifying Patterns of Change**. Discuss with students that one way to help make sense of change is to put it in categories representing different spheres of life, notably the social, political, scientific/technological, economic, and cultural. Teachers may wish to refer to the *National Standards for History*, Basic Edition, pp. 47–48 for a succinct discussion of the historical significance of these five spheres and the importance of considering them in specific contexts of time and place.

C. Consider public exhibition and jurying of Mastery Projects as ways of achieving authentic assessment. Teachers might also consider inviting parents to see students present their Mastery Projects.

D. Have students complete self-evaluation on **Scoring Sheet 4.**

Lesson Four

The final activity is **Assignment 13: Summary Discussion of Essential Question**. Ask students first to construct a thesis sentence and supporting notes in response to the Essential Question. Then conduct the discussion.

Additional Activities Based on Profiles

Profiles for One Country: Teachers may undertake a number of performance-based activities within the context of a single nation. Some of the activities in the simulation might be used as models. Drawing on profiles for China, try some of these ideas:

1. Write a script for a movie titled "Barbarians At Our Door."

2. Ask each social class to write a news story on some key nineteenth century event from the perspective of that class (for example, "The Taipings: bandits or freedom fighters?"

3. Hold a conference on some issue, for example, "Should the Imperial examination system be ended?"

4. Draw protest posters expressing both the position of your social class and your plan to change that status.

5. Take over a telegraph office and send a series of telegrams to various world leaders concerning the economic and social conditions of your class.

6. Project your character or your nation's group of characters to some future date. Appear on an interview or talk show and respond to questions about the changes in your family's conditions since 1913. Or, from the perspective of your character, conduct a panel discussion on some contemporary event.

Profiles of more than one country

1. Correspond with a person of your social class or a different social class on a key issue, for example, "The conditions of women in our country."

2. Run a single-issue conference, for example on the conditions of farmers around the world since industrialism took root.

3. Write a chapter of a book titled, " Why people emigrate from some parts of the world and immigrate to others."

4. Draw political cartoons that describe conditions of a particular social class resulting from global economic or political change.

5. Mount a photographic exhibition on the impact of imperialism and colonialism on selected peoples in different parts of the world.

6. Write a series of letters to the editor of a newspaper in another nation, comparing your view of a social or economic situation with that of people of the same social class in that country.

7. Create a scenario in which your character is in a compartment on a train with a group of people from various nations. They might be of a mix of social classes or of the same class. Select the points of departure and arrival for your trip. Conduct a conversation

focusing on a common concern of all the passengers. Perhaps expand this scene to include costumes and food. The group might interrupt their conversation because of the arrival of a telegram announcing a crisis, such as a natural disaster or the assassination of the Archduke Ferdinand in Sarajevo. How might the various people in the compartment think this event could affect them? Videotape this scene and score it as a model for the following year's simulation.

8. Create a museum exhibit that demonstrates two periods of your character's life. Or, compare and contrast your character to one or more characters of the same or different class by using artifacts relevant to their lives. Demonstrate, for example, their lives at home, at work, or in their communities. Consider exhibiting such items as clothing, food, utensils, home furnishings, tools, modes of transportation, sports, amusements, and urban or village geography. To create your museum you might use a variety of materials, including charts, models, artifacts, photographs, photocopies, dioramas, or city/village plans and maps. To give cohesion to your exhibit, produce a guided tour that focuses on the theme of industrialization and change. Create either a museum guide's audio tape or a written script.

Student Manual

Student Manual

Introduction

The world we live in today is radically different from the world of the early nineteenth century because of the Industrial Revolution. Industrialization has been a global event of the past two centuries, affecting peoples of all countries and all social classes in one way or another. Because we cannot know the future, no one could predict where industrialization would take the world from one year to the next. The consequences of industrialism were often surprising and unexpected, and peoples of different nations and classes experienced rapid economic and technological change in different ways.

This unit of study is a simulation that invites you to think about rapid global change from the point of view of a person of a particular country and social class who lived between about 1850 and 1914, when World War I started. You will consider questions of cooperation, competition, and conflict among people of different countries and classes. You will consider the fact that people made day-to-day decisions in the midst of rapid change without being able to know what the consequences of their actions might be. This is as true today as it was a century or more ago.

This unit involves both individual and group activities. Whatever the assignment, you will have the opportunity to identify continually with a particular character from the past and try to understand how he/she might have regarded his/her neighbors, rulers, and the world in a time of accelerating change.

Stage I: Students Learn their Character

During Stage I you will primarily work alone, though at times you will cooperate with other people who are studying characters from the same nation as you. Your task is to research thoroughly the life and times of your character and the social class to which he or she belongs. The six social classes represented in the simulation are farmers, workers, ruling elites, merchants/entrepreneurs, religious figures, and intellectuals/artists. Individuals from each of these classes are represented in a National Delegation for each country.

The nine countries included in the simulation are Brazil, China, Egypt, Germany, Great Britain, India, Japan, Russia, and South Africa, though your teacher may not include all these countries. It depends on the number of students taking part. The nations will send delegates to Geneva, Switzerland, in 1913 to gather at a Global Conference of Social Classes, where they will discuss and vote on critical issues connected to industrialism.

Assignment 1: Profile Analysis

Read your character's profile.

1. Record your initial impressions of the attitudes or views your character had toward his or her society. Is he or she likely to want change in that society?

2. Was your character and country involved in some way with the Industrial Revolution? Explain.

3. Be prepared to present this information orally to your National Delegation.

Assignment 2: Profile Notes

1. Read and take notes on the other Profiles of individuals from your nation.

2. Write a short essay answering the following questions. With which of the other five individuals would your character have the most in common? Give two reasons for your answer. Which of the people would your character have been likely to dislike and mistrust the most? Give two reasons for your answer.

Stage II: Students Learn the Historical Context of Their Character's Lives

In your research you are looking at a specific group or social class in the society of your nation. You are not primarily researching a specific individual. That is, you are not researching an individual's personality or character as much as the social class into which your character fits. You can, however, use your research of a particular person to better understand his or her social class.

Assignment 3: Notes on the status of your social class

Read and take notes from several texts on the social and economic status of your social class relative to other social classes. You should investigate the conditions and circumstances of members of your social class in the mid-19th century. Refer to **Student Aid 1: Questions to Consider Regarding the Status of Your Social Class**

Assignment 4: Individual Time Line

1. Using your world history texts, construct a time line of the major events in your country between 1850 and 1914. This time line will serve as a reference for you as you try to understand the major political and economic forces affecting your nation during the 19th and early 20th centuries.

2. Choose two major events from your time line that you think had the greatest effect on your social class. Explain your choices.

3. Find and use two additional sources, not class textbooks, to deepen your understanding of these two events. Take notes in detail.

Assignment 5: Group Time Line

1. Your teacher will assign you, as a member of a National Delegation, one (or possibly more) of the offices listed. The purpose is to provide each National Delegation with an organizational structure for group work in connection with **Assignment 5,** as well as other cooperative assignments explained later in the simulation.

   Chairperson. Makes sure group members understand academic tasks and checks that they are accomplished on time.

   Organizer of Paperwork. Collects individual work on **Assignment 4** time-lines, noting who has turned in appropriate material; gets group work duplicated for all group members.

   Secretary. Takes careful notes of day's work and is responsible for turning work over to the Typist.

Typist. Types up work of group and gets notes promptly to Organizer of Paperwork for duplication and to teacher for scoring; assists Organizer in getting work duplicated and takes this responsibility when Organizer is absent or unavailable.

Illustrator. Responsible for getting all posters, time lines, and visuals completed and delivered to the Chairperson, Spokesperson, Organizer of Paperwork, or whomever needs it for their tasks.

Spokesperson. Publicly represents the group in communication with the teacher, other National Delegation groups, and the public.

2. Working with members of your National Delegation, jointly construct a time line. It should include 1) the activities of major people, movements, and events of your country, 2) major global events that would have had an impact upon your country.

3. Present the time line to the class in about 10 minutes. The Spokesperson should lead this presentation.

4. Complete self-evaluation on **Scoring Sheet 1: National Delegation Time Line**

Assignment 6: Interpretative Research Paper

Describe the political, economic, and social position of your character within the 19th-century environment of your nation. Then analyze three ways in which his or her life is being altered by national or global events. Refer to **Student Aid 2: Suggested Structure for the Interpretive Research Paper.**

Requirements:

1. Length: 3 to 5 pages.

2. Format: Project should be typed or word-processed.

3. Sources: Minimum requirement a) two textbooks at most, b) one encyclopedia article, either electronic or print, c) two in-depth history books.

4. Bibliography: an acceptable format, consistently used.

When paper is finished, complete self-evaluation on **Scoring Sheet 2: Interpretive Research Paper**.

Stage III: Students Meet as National Delegations

In this Stage you meet with representatives of other social classes of your nation to determine whether you share full or partial consensus on the important issues to be discussed at the Global Conference. At this international meeting you will consider promises and problems of the early 20th century, particularly ones caused by the spread of industrialism since 1850. Your job as representative of a social class within a nation is to develop a Resolution that particularly concerns your social class. You will also try to convince people representing other social classes of your nation to support your resolution. You should consider making changes in your resolution in order to come to agreement with other members of your national group.

Assignment 7: National Delegation Resolutions

1. Decide what issue is of particular concern to your social class. Possible issues for each social class are listed below. Then develop a resolution based on and in response to the issue. Refer to **Student Aid 3: Defining and Writing a Resolution** for a description of proper format and an example.

2. Prepare in note form three strong arguments to support your Resolution.

3. Present your Resolution for discussion at the pre-Conference meeting of your National Delegation.

4. If necessary, amend or modify your Resolution to try to convince the entire National Delegation to accept it. You may not be able to achieve this goal.

5. The Secretary of your National Delegation will keep a record of main points of agreement and disagreement and of votes taken on all Resolutions.

Below are six issues of special concern to particular social classes. Your Resolution should be based on the first, main question. The additional questions in parentheses are included to help you make your Resolution more significant and specific.

Farmer

Issue: Is it in the interest of society to redistribute land so that small farmers own enough acreage to support themselves and their families? (Are small farmers more efficient or less efficient that big landowners? Does redistribution of land promote or threaten political stability? Who gets compensated when land is redistributed?)

Worker

Issue: Should governments pass laws to protect factory workers? If so, what kinds of laws—wages, hours, working conditions? (Should unions be legalized? Should union activity be limited? Should collective bargaining be mandatory?)

Ruling Elite

Issue: Who should be allowed to vote and hold office in government? (Should women be permitted to vote and hold office? Should there be universal suffrage for both men and women? Should the desires of the masses be balanced by protections for the elite, as is the case in Britain with its House of Lords?)

Merchant/Entrepreneur

Issue: Who should own or control the means of production—government, foreigners, wage-earning workers, or all citizens? (What is the traditional role of the government in the economy in your nation? Should foreign capital be invited in to develop the economy?)

Religious Figure

Issue: Should religious authorities have veto power over economic and political changes if these changes threaten family, social structures, or elements of traditional culture? (Should religious figures have a voice in censoring unwanted ideas? Can people maintain a traditional culture during a time of political and economic change? What are ways in which people of a nation may react to change initiated by foreigners?)

Intellectual/Artist

Issue: Who should be educated ? What should an educational system look like for citizens of the early twentieth century? (Should women get the same education as men? Should the lower classes get the same education as the wealthy? Should the schools teach traditional, secular, or Western subjects and values?)

Stage IV: Students Attend the Global Conference

The time is 1913, the place is Geneva, Switzerland. You will now take part along with all other students in a Global Conference of Social Classes. Assuming your historical character role, you will join with other people of your social class from different countries to form a Social Class Committee. This group will write, present, and defend Resolutions based on the issues presented in **Assignment 7**. These Resolutions will be debated and voted on. During the Conference, representatives of different social classes should take time to talk and negotiate with one another in an effort to create versions of Resolutions that the Conference will pass. Your responsibility is to take part in the discussions and negotiations as your teacher guides you. After each Resolution is discussed, you will vote on it acting the part of and from the point of view of your character.

In meetings with your Committee, that is, with the people of your social class from around the world, you will have the opportunity to discover whether industrialism has affected people in different ways depending on both their social class and the country in which they live.

You will have one of the following Social Class Committee offices:

1. **Chairperson and Assistant Chairperson**. Keep the committee on task and guide discussion.

2. **Writers**. Compose Resolutions, as well as amendments to them and arguments for them, in a form which everyone can understand. Publish a daily news sheet of the group's activities.

3. **Negotiators**. Bargain with other social classes to gain support for one's own positions. Try to make compromises and deals and report such activity back to your committee for a vote.

4. **Illustrators**. Create flyers, banners, posters, or other propaganda devices to advertise and to generate enthusiasm for the group and its positions.

5. **Support Staff**. Record votes, type, duplicate, and distribute materials; make sure committee has what it needs to do its work, such as paper, pens, and functional desk arrangements.

6. **Presenters**. Present and defend the Resolutions to the entire Conference; discuss and debate in the full sessions.

7. **Liaisons**. Communicate the needs of the committee to teacher; present the teacher with the final Resolutions.

8. **Video Crew**. Order equipment, check that equipment is functioning, and tape the proceedings.

Assignment 8: Oral introductions of characters from around the globe

1. Preparation for these oral introductions should include a) major biographical and historical facts from the Profile, b) major historical events that have occurred in your country, and c) important changes in the lives of people of your social class resulting from industrialism and other political, economic, or social changes of the 19th and early 20th centuries.

2. Take notes on the oral presentations of all members of your social class.

Assignment 9: Consider the international variety of your social class's experience

Having heard and taken notes on the varieties of your social class's responses to industrialism, write a short essay reacting to one of the following statements. Support or refute the statement: 1) "No two individuals in different countries in my social class had identical experiences with the Industrial Revolution;" or 2) "I have benefitted more from the Industrial Revolution than any individual in my social class in another country."

Assignment 10: Committees develop social class Resolutions

Your Social Class Committee develops one or two Resolutions to be presented to the entire Conference for discussion and vote.

Suggested group functions of Committee officers:

1. **Chairperson**. Have each delegate present his or her Resolution which he or she will develop in **Assignment 10**. Then conduct a discussion to help the Writers decide what major points should be in the Resolution and which should be presented to the Global Conference.

2. **Writers**. Based on the oral presentations and in consultation with all Committee members, the Writers should develop one or two Resolutions based on the issues described in **Assignment 7**. These will be presented to the plenary session of the Global Conference. For help in drafting Resolutions refer again to **Student Aid 3: Defining and Writing a Resolution.** Accompanying each Resolution should be a written speech that gives the rationale of the Resolutions. Submit Resolutions to the teacher, who will have Support Staff duplicate them for the Conference.

3. **Illustrators**. To generate support for your social class's position, create a minimum of 1 poster and 1 of the following: flyer, banner, audio tape, buttons, or other visual material.

4. **Negotiators**. Meet and bargain with negotiators from other social classes to win as many votes as possible. Report on your negotiations to your committee for final approval.

Assignment 11: Presenting your Committee's Resolution to the Conference.

1. Support staff should help the Conference Chairperson and teacher 1) organize the room for the Conference, 2) distribute the Resolutions to the Delegates, and 3) count the vote and keep an official tally.

2. Presenters should 1) state the Resolution of his or her social class to the entire Conference, 2) make a prepared speech in support of the Resolution, 2) be ready to answer questions.

3. Video Crew should arrange to tape the proceedings.

4. All students, and especially the Chairperson, Negotiators, and Presenters, should keep a record of how you vote on each Resolution, as well as an explanation for your vote. To help you keep this record, use **Student Aid 4: Global Conference Resolution Votes and Explanations.**

5. After the Global Conference is over, complete **Scoring Sheet 3.**

Assignment 12: Mastery Project

As a participant in a National Delegation, a Social Class Committee, and a Global Conference, you have studied 1) the way your character's life has changed over time as a result of industrialism, 2) the impact that industrialism has had on your nation in comparison with other nations, and 3) the ways in which industrialism has affected people in various social classes.

Topic: Was the Industrial Revolution a global movement that brought changes which no one could expect?

Content requirements:

1. Identify one type or pattern of global change related to industrialism.

2. Demonstrate the global impact of this pattern of change by showing that it was an issue in two countries which are included in this simulation and which are located in two different parts of the world.

3. Show whether that pattern had expected or unexpected results in those nations.

Format requirements:

The following are suggested ways in which you may demonstrate your understanding of the topic in relation to two nations from different parts of the globe. If you have an idea which is not listed below, check it out with your teacher. Projects may be for individuals or groups. Group projects should be approved by the teacher and should clearly show individual contributions as well as group collaboration. The length of the project should reflect the number of people involved. To help you identify possible patterns of change in social, political, scientific/technological, economic, and cultural spheres of human experience refer to **Student Aid 5: Identifying Patterns of Change**.

Format 1—Written projects

1. Cover sheet that includes the following: name, period, teacher, pattern of change, name of two countries chosen.

2. Hand in a typed or printed script.

3. Double space maintaining 1-inch margins.

Sample written projects:

- Write a diary or a journal of your tour of two nations (3–5 pages).
- Write a short story of 3–5 pages.
- Compose a collection of 4–5 substantial poems.
- Write an exchange of at least 4 letters between two individuals from two nations.
- Write and illustrate a children's book of at least 4–5 pages.
- Write a memorandum of 3–5 pages giving advice to political leaders in two different countries.
- Produce a magazine or newspaper that depicts political, economic, social, and cultural life of two nations undergoing industrialization.

Format 2—Visual projects

1. Cover sheet that includes name, period, teacher, pattern of change, name of two countries chosen.

2. Provide a 1-page interpretation of your project.

Sample visual projects:

- Create a photographic exhibit
- Create a mural (at least poster size)
- Draw cartoons (at least 2 series or 4 panels)

Format 3—Performance projects

1. Cover sheet that includes name, period, teacher, pattern of change, name of two countries chosen.

2. Hand in a word processed script.

Sample performance projects:

- Write a radio show script and produce it on an audio tape.
- Write a video script and produce it on a video tape.
- Prepare notes for a debate, conduct it, and tape it.
- Video or audio tape a prepared speech to two national legislatures.
- Prepare questions and answers and videotape a press conference with leaders of two countries.
- Compose and perform on tape a collection of 4–5 songs that reflect attitudes toward the Industrial Revolution.

When Mastery Project is completed fill out self-evaluation on **Scoring Sheet 4**.

Assignment 13: Summary discussion of the Essential Question

1. Create a thesis sentence and supporting discussion notes in answer to the essential question raised at the start of the simulation: **Can the effects of major technological change in any era be limited and controlled, or will these effects bring global consequences that go beyond the expected?**
2. Participate in a discussion.

Social Class Profiles

Note on this section:

All Profiles designated as "typical" represent composite biographies of hypothetical individuals based on the research of the teacher who developed the profile. In addition, several of the Profiles of individuals who actualy lived are presented in the form of hypothetical first-person testimonies, diaries, or dialogues. No testimony or "diary," or "letter" in this simulation is an actual primary source document, though in some cases primary or secondary sources are quoted. All the Profiles are soundly based on historical research.

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Social Class Profiles—Brazil

Typical Farmers: Pedro and Reinaido
Tenant and Sharecropper

This dialogue took place between two Brazilian peasants in the province of Bahia around 1900. Slavery was abolished in Brazil in 1888.

Pedro: Reinaido, I did not expect to see you here tonight. Is not the *fazendeiro* staying at the Great House and checking his estate?

Reinaido: No, it's only Commissario Gomes. He is here to cheat me as usual out of my harvest of cocoa and rubber.

Pedro: If that is so, he will visit our *fazenda* tomorrow. We finally have cotton and sugar to interest this moneylender. The *fazendeiro* is stupid. He thinks he runs his *fazenda,* but it is the agent who finances the crop, owns the mortgage, and sells the crop. It is the agent who advises the *fazendeiro* on the making of money. The owner is no more free than you or I, or even Santos, that ex-slave day laborer!

Reinaido: You are a dreamer, my friend. The *fazendeiro* at least owns the land and has money. All he is concerned with are crops to sell and money to live on in Rio de Janeiro. Bahia is never good enough for him!

Pedro: I am not a dreamer. I see our lives. The *fazendeiro* is rich and never works. We must work to eat. Yes, I have a choice of crops to grow. I grow cotton, coffee, or cocoa. I am free so long as the agent wants to buy what I grow. I cannot grow rubber or sugar because I have no money and cannot hire people to help me. If I can sell my crop, I must pay the *fazendeiro* a fixed amount of money regardless of how much I sell. I must clear any land I farm, build my own home, and buy my own tools and seed. If I am successful, the owner may take back his land and then offer me a new, uncleared plot further away from the estate to clear and plant. The soil is bad and most harvests are poor. I can even be legally forced to work the *fazendeiro's* land during harvest without pay and give him part of my food crop. I was born poor and working, and I will die poor and working. There seems to be no escape.

Reinaido: If it is so bad, you can sharecrop with me. We are paid a portion of what we harvest. We are lucky we can keep 80 per cent of what we grow. Others pay 50 per cent of their harvest. The owner gives us the seeds, tools, and supplies. We rent our house from him. He even gives us an occasional *cruzado*. If I want more money, my family works with me to grow more crops. It's not perfect, but it's a life.

Pedro: It is you who are naive! You are always in debt. You can not leave your land until you have repaid your debts. You always owe a portion of your crop to the *fazendeiro.* You go hungry more often than not, and more work does not increase what this poor soil can grow. We will never get the best lands, which the *fazendeiro* keeps for himself. As to the occasional favor, our patron expects our loyalty in return for favors, of which we get very few. The system just keeps us dependent on the rich.

Reinaido: Well, we could be ex-slaves! At best, the ex-slaves work as day laborers and gain a few days' wages during harvest. They have no obligations to the *fazenda or* the *fazendeiro.* They do the hardest work picking cotton and sugar. The sugar cane cuts their hands. Every time the black ex-slaves squat on the land, the *fazenda's bandeirantes* evict them. The law says they are free, but slavery is still with us. They have no rights and no future in Brazil. No, my friend, it's better to be a *caboclo and* sharecropper than an ex-slave.

Pedro: Someday, if we are lucky, we may own our own land. Until then, we work. I hope Commissario Gomes is in a generous mood.

Typical Workers: Italian Colonos, or Immigrants Bound for Brazil

This conversation took place between two Brazilian immigrant recruiting agents, who were sent to Genoa, Italy in 1896.

Agent 1: Have you seen the hall? I think there are 500 people waiting to hear your speech! We were right to come to Genoa.

Agent 2: Great! Brazil needs all these workers. It amazes me that in 1896 a kingdom as wealthy as Italy—certainly richer than Brazil—should have so many people wishing to emigrate.

Agent 1: Times are tough here too. Everyone needs jobs and we have them. The people have heard from relatives in Brazil, who are encouraging them to immigrate.

Agent 2: Perhaps, but it won't be any easier for these people in São Paulo. I hope these people realize that coffee picking is demanding work. Pay is minimal and most men will never be more than contract laborers. Some may eventually buy farms or open businesses, but few will ever become managers or *commissarios*. Still, I wonder if we are being totally honest with these people. Sure, the coffee plantations will pay much of the cost of their trip. And we will settle them on plantations where they will live in company dorms or housing, eat meals in company cafeterias, shop, at company stores, and follow company rules. They will not be allowed to raise livestock which might eat coffee beans, and we restrict the size of their gardens so nearly 100 per cent of their time and energy is given to producing coffee. The company even tells them who to vote for in elections.

Agent 1: They do get paid! They have company doctors, and their children can attend a company school. We even provide a priest for Sunday mass.

Agent 2: They arrive owing us money. Once here, unless the crop is good or their pay increases, they stay in debt. People who wish to get married must apply to the company for permission. We do not want a non-company spouse living at company expense. We even employ their children in order to keep them here working for the company.

Agent 1: What would you have Brazil do? Ever since the slave trade ended and slaves were emancipated, Brazil has had a labor shortage. Immigrants from Portugal want to open businesses, not labor on coffee plantations. And the companies think that the ex-slaves are unreliable. Brazilian industry needs immigrants from countries like Italy to survive.

Agent 2: Sad but true. Nevertheless, we have not solved our problems. As soon as these Italians make some money, they want to move to Sao Paulo to open a business. So then we need more immigrants.

Agent 1: There are always people willing to immigrate. If not from Italy, then from Greece, Eastern Europe, or even Japan. We will manage.

Agent 2: Not necessarily! I read yesterday that Italy has heard reports of nearly slave-like working conditions in Brazil. Italians who return to Italy are trying to end emigration

to Brazil. They say we did not honor our contracts and that the coffee owners will fire workers, especially the elderly, sick, or injured, the moment the land is worn out, coffee prices fall, or better investment opportunities come along. Then where do the workers go? They have few skills. Unfortunately, there are many owners who still have the slaver's mentality.

Agent 1: We are in business to make money. Surely you will not voice your doubts?

Agent 2: Not unless I want to be unemployed. No, I will tell all workers of Brazil as a land where money grows on trees—just pick it and get rich.

Working on a coffee plantation.

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Ruling Elite: Princess Isabel, Heiress to the Throne of Brazil
The Princess and the *Fazendeiros*

Princess Isabel was the daughter of the Emperor Dom Pedro II, who ruled Brazil intelligently and with much popular sympathy from 1831 to 1889. Pedro opposed slavery, and in the mid-1880s the movement for total abolition gained rapid headway. In May 1888, Isabel, acting as Princess Regent in her father's absence, freed all slaves, about 700,000 of them. In the aftermath of this action the landowning fazendeiro class, who were not compensated for the loss of their slaves, withdrew their support from the monarchy. Pedro also had quarrels with both the Roman Catholic Church and discontented elements in the army. On November 15, 1889, part of the army rebelled, and the empire quickly collapsed. Pedro abdicated and took his family to Europe, where he died two years later. Below is an imagined entry that the princess might have written in her diary.

Diary Entry Dated January 1, 1890:

It is New Year's Day and most of Brazil celebrates. I just cannot bring myself to welcome in this New Year. I worry whether the rebels will exile my family or murder us like Robespierre murdered King Louis XVI of France. I cannot shake the thought that my actions in freeing the slaves while I was Princess Regent caused the military coup d'etat. My father Dom Pedro says otherwise, but he is kind and sometimes naive. My mother, the Empress, blames Marshal Deodoro da Fonseca, the military, the privileged nobles, and the rich *fazendeiros*. They preferred to keep their slaves, great lands, and feudal lives. What do they know or care of the modem world! They are patriarchs of the countryside, living on their massive estates surrounded by their families, servants, and slaves. They rarely even see their neighbors. These men rule Brazil as the German nobles once did the Holy Roman Empire!

I think sometime my position as Crown Princess had something to do with the coup. Men in Brazil are dictators. Women and children are supposed to remain passive and submissive. The Constitution even makes us permanent children. We cannot engage in businesses, own or sell property, marry without our father's permission, or make decisions regarding the family. Our education is limited to learning socially important phrases and rules. The men are afraid that we women might learn to write love letters or make bad use of the art of literacy (Hahner, 13). It is even said that women do not need an education to have or raise children. I hate the Portuguese proverb that says a virtuous woman should leave her house only three times—to be baptized, to be married, and to be buried! (Hahner, 5) The military officers think themselves protectors of the virtue and honor of Brazil's women. How easy this is because they define the idea of morality. It is rumored that the military, rather than have me as empress when my father dies, staged a coup. Despite what is socially acceptable, I sometimes secretly envy the poor and the farmers. Their women at least can work and have a say in the raising of their families. If their husbands object, their families will starve.

As it is with women's rights, so, too, is it with any modernization which threatens the power of the *fazendeiros*. Although I love father, I think he was an effective guarantee of the survival of Brazil's Old Order. He watched over the interests of the sugar, coffee, and cotton plantations and the investments of foreigners. He never challenged the *fazendeiros'*

local power and autonomy. Even though he manipulated national governments and alternated political control between the Liberals and the Conservatives, he did not change things because both parties are controlled by the rich. Father said he preferred slow changes in matters like slavery. Somehow modernization threatened him. He avoided the issues of slavery and land reform. In Brazil, land ownership is the key to social acceptance. Even the newly-rich coffee industrialists could not wait to buy *fazendas* and *become fazendeiros.*

Oh, my beloved Brazil; what will happen to you? Without land reform and some political rights for the ex-slaves, *caboclos,* poor, and women, you cannot hope to be treated as a modem nation. The wealthy would keep us all ignorant and poor. What do they care? They educate their sons abroad and live lives of luxury and privilege in Rio de Janeiro or Europe. For them, politics is no more than a game of chance upon which to wager. They know more of the latest fashions, music, art, and culture of Paris than they do of Brazil.

Nevertheless, I can die content. We the abolitionists and the women of Brazil have had our say. Oh, the looks on the *fazendeiros'* faces when the abolitionists, many of whom are women, succeeded in abolishing slavery. They ignored us until it was too late. I took great pleasure in supporting the three laws that limited and finally abolished slavery without compensation to the slave owners. In the end, however, while the southern provinces and the industrialists of Sao Paulo cheered emancipation, the aristocracy teamed up with disgruntled elements in the army. Mother is right. What can you expect from army officers, the sons of aristocrats!

The Redeemer Doña Isabel
http://psg.com/~walter/isabel.html

Merchant/Entrepreneur: The Visconde de Mauá

Who was I? You have all heard of J. P. Morgan, Andrew Carnegie, and Cornelius Vanderbilt. Well, I was all of these men and more. For fifty years I led the industrialization of Brazil. My power reached throughout the Americas to the United States and Europe. I, Irineu Evangelista de Souza, was born in 1813. My family was from Southern Brazil and very poor. We never had enough money. In the American sense of the word, I was a self-made man. I began life as a trade apprentice in a foreign import firm, and I rose to become South America's greatest banker and an associate of the Rothschild family. I was one of Brazil's most beloved (or hated) politicians, statesmen, and diplomats. However, when I died in 1889 I was bankrupt and forgotten. Even so, my actions changed Brazil.

I once said that "the spirit of assosiaçao (that means corporation in Portuguese) is one of the strongest elements of the prosperity of any country; it is, so to speak, the soul of progress!" (Normano, 89) I made my first million *cruzados* through the import-export and stock markets and investment in corporations and joint-stock companies. I used stock exchanges for my own profit. Jealous rivals even accused me of creating several market crises. I do not know why they should think so! At one time, 40 per cent of Brazil's money was deposited in my banks (Normano, 91). I owned banks in Montevideo, Buenos Aires, Manchester, London, New York, and nine cities in Brazil. My banks provided the necessary capital and investment monies to start Brazil's Industrial Revolution. I even invested in Brazilian and Latin American gold mines to have a more solid asset.

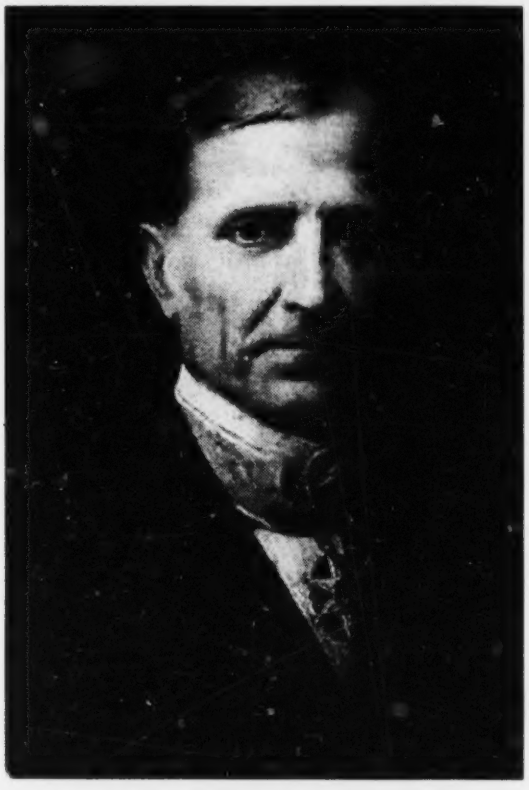
While banks were my greatest success, I am most proud of my contributions to Brazil's transport and communications revolution. Brazil is larger than Europe minus Russia and about the same size as the United States without Alaska. Before 1850, it was easier to visit Europe or New York than journey to the interior of Brazil. Well, I thought steamships on the Amazon and a few miles of railroads should help. I owned the first steamship on the Amazon, and my ships dominated travel there for decades. For holidays, my wife and I cruised the Amazon in luxury. Actually, I explored the state of Amazonas Brazil's last frontier—for economic development but the public does not need to know that! Besides river communications, my ocean-going steamships sailed directly to Europe from my newly modernized ports.

My companies built the first railroads in Petropolis and Sao Paulo. I owned the first locomotives and was the greatest single builder of railroads, roads, and telegraphs in Brazil. In my beloved Rio de Janeiro, I lit the way to progress with the first street lamps. I even sold natural gas to the city. With my ships and railroads, I transported cotton to my modem textile factories and provided thousands of jobs to free Brazilians. I had no place in my factories for slave labor. Slaves were too inefficient and uneducated.

My goal was personal. I hoped to make Brazil a great influence in the world economy. For my efforts, Pedro II, the Emperor of Brazil, honored me with the title Visconde de Mauá. While I counted as my friends many famous men, I am not sure everybody loved me. The *fazendeiros* and nobles saw me as a social upstart and threat to their slavocracy and old traditions. Uruguayans and Paraguayans have an especially strong dislike of me. I can understand Paraguay. After all, I did bankroll Brazil's army to fight a war against the Paraguayan dictator, which lasted from 1864 to 1870. But Uruguay! I started many

ranches in that country in addition to banks, railroads, and businesses. How was I to know that they did not want to be annexed to the Brazilian Empire! I guess after our second military intervention in Uruguay I should have learned.

In 1875, I lost everything. I was not alone; many businessmen were ruined. The bottom dropped out of the financial markets. Until I died in 1889, I was forced to earn a living in a small brokerage and exchange house. Nevertheless, I am not bitter. I inspired technological progress and was an enthusiastic supporter of business. Today, they build statues to me. I was the first and greatest Brazilian entrepreneur and tycoon.



Irineu Evangelista de Sousa
http://www.quantica.com.br/btlmaua/irineu.htm

Religious Figures: Antonio Conselheiro and Padre Cicero
People's Reformers

This dialogue is a hypothetical conversation between Euclides da Cunha, one of Brazil's most honored writers, and an archbishop of the Roman Catholic Church. There is no evidence that Cunha actually had this conversation with an archbishop. Cunha, however, was an eyewitness to the late nineteenth-century rebellion at Canudos in Bahia State led by a populist reformer named Antonio Conselheiro, "the Counselor." In 1902 Cunha wrote Os Sertões *(published in 1944 as* Rebellion in the Backlands*), an account which drew attention to the plight of the inhabitants of Brazil's inland frontier and which made both the author and the Canudos revolt famous. As for Padre Cicero, the Church refused to accept his miracles but they could not silence his calls for reforms on behalf of the poor.*

Archbishop: I am told you have just come from the Bahia area. I hear the army finally crushed the rebels. Did you interview the false prophet, Antonio Conselheiro?

Cunha: The army told me you were interested in my opinions. Eminence, Conselheiro denied possessing any special powers, miracle-working, or being sent by God. He did not speak of any calling. Only his appearance—a flowing robe, long hair, beard, and piercing eyes—and his wanderings remind one of a prophet. The peasants and the poor believe he is a prophet.

Archbishop: That is what worries me most. If he is not God's prophet, why did he challenge the role and teachings of the Holy Church? Does he support the return of the imperial family?

Cunha: He is neither a monarchist nor a politician. He opposes this new society dominated by science and devoid of God. He feels that selfish people are destroying Brazil through extortion, taxes, and greed. His followers are fleeing hard lives. Under his care, they build or restore churches and live simple lives. They are not rebels.

Archbishop: Perhaps they should pick coffee instead of repair churches.

Cunha: Conselheiro's followers are sharecroppers and tenant farmers of sugar and cotton. Brazil's progress has passed blacks and mixed peoples over in favor of the South, coffee and immigrants. They are starving. All they want is to be left alone to await the promised Kingdom of God. His followers will die for *Conselheiro.*

Archbishop: So, Conselheiro awaits the Kingdom of God as all Christians do! Conselheiro and his people, however, will see it first—courtesy of the army. If he is not bad enough, many of our new priests have returned from Europe with modem ideas of reform. They want to change everything. Now we have reports of miracles performed by a priest from Ceará State! What will be next?

Cunha: The priest is Padre Cicero Romano Batista. It is said that at mass in his church a communion wafer repeatedly turned to blood. People have begun pilgrimages to his church. He is organizing to demand better living conditions and wants the state to redistribute some of society's wealth to the poor. He feels the Church is corrupt.

Archbishop: He sounds more like Marx than Christ! The Church is Brazil's moral guide and guardian. If the Church supported mainly the ex-slaves and poor, the army would turn its guns on us!

Cunha: Conselheiro, Padre Cicero, and your young priests live the Sermon on the Mount. Can you afford to ignore the sufferings of the flock? Is that Christ's message?

Archbishop: Surely you do not mean to suggest the Church is in error!

Cunha: Rhetorical question, Archbishop! I know what the *sertanejos* seek. They are the backbone of Brazil's past and future. They are religious, honest, hard-working people. Perhaps they look for miracles and saviors when they feel there is no hope or justice. Fear not, I am a patriot! Nevertheless, I plan to write a book about the Canudos Revolt. Please read it before you condemn the people and their ideas. I will send you a copy. Good day, Eminence.

Intellectual/Artist: Heitor Villa-Lobos
A Great Composer for the Young Twentieth Century

This essay is a hypothetical obituary which could have appeared in a Brazilian newspaper after the death of Heitor Villa-Lobos in November, 1959.

It was announced today that Brazilian classical composer Heitor Villa-Lobos died at his home. In life Villa-Lobos revolutionized modern music and earned respect throughout the world. On news of his death, orchestras from New York to Paris observed a moment of silence. When he was born on March 5, 1884 in Rio de Janeiro, Emperor Pędro II still ruled a Brazil where slavery was legal and conservative landowners dominated society. Music was a part of elite life, and as with almost all cultural matters of the day, the ruling class prescribed the forms of music that would be played and tolerated. This meant Western symphonies, opera, and chamber music. Most composers copied the great masters. Innovation was rare, and experimentation unacceptable. Brazil imported finished music from Europe as it did finished industrial products.

When Villa-Lobos began composing, the musical balance of payments shifted in Brazil's favor. Although Heitor began his education with Bach, he found his inspiration, style, and audience on the streets of his beloved Rio. Never quite at home in an orthodox academic setting for musical study, he dropped out of college. He joined one of Rio's popular street combos and earned a living playing music in theaters and cafes. His family was scandalized, but he persisted. Starting in 1905, he spent eight years traveling and studying the musical heritage of rural Brazil. When he returned to Rio, he began to revolutionize Brazilian music in the same way that new technologies and innovations in industry pushed the country toward economic modernization.

All his life, Villa-Lobos' music enmeshed him in politics. An aristocrat by birth, he felt that Brazil must turn to its country folk to find inspiration. Tradition and the past were worthless if they prevented Brazil from finding its potential. His music challenged all the traditions. He once commented that while his genes were Portuguese, his heart was Indian and African, and his music was one of improvisation and variation. He loved sentimental melodies, Afro-Brazilian rhythms, and the popular cultural traditions of the common folk. We Brazilians still recall his clash with the government over the national anthem. As conductor of the national symphony, he refused to play any anthem until the state decided which of the forty-five versions in circulation was to be the correct one. Today Brazil has one national anthem. And who can forget his controversial appointment as Minister of Education for Music and the Arts. Most Brazilian children could neither read nor write let alone sight-read music. In two weeks, Villa-Lobos created an ingenious notation system using colored flags or placards, and he taught 6000 street children to sing in perfect harmony!

Villa-Lobos is most celebrated for his eight *Bachianas Brasileiras*. He was much inspired by Johann Sebastian Bach. To honor Bach, Villa-Lobos adapted several of the eighteenth-century composer's arias and liberally applied them to Brazilian folk melodies. One can argue that Villa-Lobos's melodies express more Brazil than Bach. Witness the scandal on opening night when the audience expected traditionally-played cellos and heard instead plucked cellos and a soprano belting out a Brazilian love song as if she were a barmaid! At his death, Villa-Lobos had over 1000 published works and nearly 5000 others in various stages of completion.

Today, he is immortalized the world over as a great musician, but his roots are in Brazil. When criticized by his contemporaries, he commented that he refused to be constrained by European or any other musical tradition because Brazil was not Europe. Brazil, he added, was alive and vibrant. Change meant progress and progress came from the clash and blending of cultures. In some ways we can compare Villa-Lobos to an industrial giant or revolutionary. Brazil could neither remain the musical slave of Europe, nor let Europe limit the country's musical independence as if it were a colony. No, Villa-Lobos wanted intellectual independence as Brazil did economic liberty. Today, music enthusiasts honor Latin America's greatest composer and musical revolutionary, dead at 75.

Heitor Villa-Lobos

Fundação Biblioteca Nacional, Brasil

http://pub2.lncc.br/dimas/vlobos.htm

GLOSSARY

assosiaçao	Corporation or economic association
bandeirante	Member of frontier gang or a bully working for a landlord.
caboclo	People of mixed white, black, or Indian descent
colonos	Colonists or immigrants
commissario	Financing agent who buys a crop for market
coronel	A boss, sometimes called *patron*
cruzado	Brazilian unit of currency
dom	Most honored sir, like "Don" in Spanish
fazenda	Farm, though more correctly estate or plantation
fazendeiro	Plantation owner
Paulista	Resident of the city of Sao Paulo
Senhor	Mr., like *señor* in Spanish
sertanejo	Inhabitant of the interior or frontier; a backwoodsman
sertaõ	Brazil's interior or inland frontier
visconde	Viscount, a title of nobility like duke or count

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Farmer: Li Hsiu-Ch'eng—Confessions of a Taiping Rebellion General upon his Capture

Ch'ing (Manchu) Dynasty government official: What is your family background?

Li Hsiu-Ch'eng: My life was one of poverty. My father and mother could barely squeeze out a living from the tiny farm they worked from dawn to dusk. They say that a hundred years ago the average farm was 3.8 *mou* compared to the average of 1.8 today. (Michael, *Taiping Rebellion*, 1:15) My family could not easily supply me with meals from their work. I was able to get a little education because of the kindness of one of the old men in the village who took the time to teach me. This ended when I was forced to go to work at the age of eleven as a full-time farm laborer. My family arranged a marriage for me when I was a teenager and we had three children who survived out of eight who were born. My parents died soon after my marriage. Hard work, little food, and constant sickness killed them. We had difficulty surviving because taxes increased and production was always uncertain. I became a destitute farm laborer. When the Taipings promised us food, we joined and followed them. I did not rise to command for a number of years and finally after the assassination of two top leaders I became a commander and was given a title. I remained a commander until my capture. My family remains in Nanking.

Ch'ing government official: Why did you join the rebellion?

Li Hsiu-Ch'eng: My personal history was like that of thousands of other farmers. After the Opium Wars we were hurt by the government raising taxes. They never seemed to tax the gentry landlords much, but we felt the burden of increased taxes. Having to bribe government officials for everything you needed and undergoing the usual exploitation of us by the gentry, many of us had to desert our farms. Of course the land was then bought up by the gentry or government officials. Joining the Taipings seemed better than becoming one of the large number of people roaming the countryside looking for work. Sometimes the choice came down to joining the Taipings, the bandits who were also increasing in numbers, or some other secret society bent on overthrowing the Ch'ing Dynasty.

Ch'ing government official: Why did you not go to find work in the city of Canton?

Li Hsiu-Ch'eng: The opening of new trading centers and new ports like Shanghai caused people in ports like Canton to be thrown out of work. Many became bandits and came inland. So with more people in the countryside, a doubling, they say, of the population in the last 100 years, and with people in the ports out of work, there was no place to go.

Ch'ing government official: Why did you accept the foreigners' religion?

Li Hsiu-Ch'eng: We didn't! Except for the leaders, most of us were practical about it. We liked the way the Taiping respected women and men regardless of their social class, shared wealth by actually paying us as they said they would, made us feel as brothers against corrupt Confucian officials, and made us feel good about being Chinese, in opposition to the Manchu rulers, who were not Chinese. You know we even refused to wear the pig tail!

Worker: A Typical Case
A Woman Tells her Life Story to an American Suffragette

This hypothetical testimony would have been written at the end of the nineteenth century.

I am fortunate to be here to tell you my life's story because not all third daughters of a poor farmer were permitted to live. I was thought to be a good omen because I was born on the eve of the best harvest we were ever to have. Of course I grew up at my mother's side learning the work at home. Since she was also hired to spin the locally grown cotton into thread for the local weavers. I also learned by helping her. Between what my mother could earn and what we could grow, these were the best times for my family. During these good times, my two older sisters were married to farmers who owned more land than we did. Unhappily, everything turned to dust for us.

I am told by the elders that much of the problem was the fault of the government. The Taiping disturbances and the wars against the barbarians cost money. We were crushed by additional taxes the government demanded. We were forced to give up ownership of our little farm. Of course the greedy gentry and officials bought it up immediately. No matter how bad the times, they seem to get fat! Soon my mother lost her job as a spinner. They say it was cheaper for the weavers to import the cotton spools of foreigners, then have us spin it. I am also told that the foreign barbarians seem to be ruining the country. Their opium has even caused the son of our village teacher to abandon his studies. For ten years we had very difficult times and barely survived as farm workers for the wealthy gentry.

Finally our luck changed. I was fortunate to be living in Kiangsi province because of the cotton grown there. Chang Chien built the first privately owned textile mill at Nan-t'ung, my home town. My mother and I were able to get jobs because of our experience as spinners. It was not difficult to get there because new roads were built to get the cotton from the fields to the factory, and I happened to live near that new road. Chang Chien is very modern. Everyone knows that he went to Japan to learn about new factories and how to get good workers who work hard. When we came to work we were forced to sign a factory agreement that told us what we would be paid, how long we had to work, and what would happen if we got sick. Since I couldn't read, I thought this was another gentry-official way of destroying us. I did not know that Chang believed that the foreigners and Japanese did so well in making things because they treated workers well. So we were fortunate because I hear that the foreign-owned factories of Shanghai and Canton treat their workers very badly even though they pay them a bit more.

I sometimes feel sad to know that my family will never again live on our own farm. Yet I am happy to have this job. Combined with the wages of my mother and father, we can survive. I can even hope to marry one of the other factory workers. My mother and I secretly confessed to each other our true feelings. We like the factory worker's life much better than the life of a woman on a farm. We are much freer working in the factory and less under the domination of the men of the family than we would ever have been on the farm. Our only fear is that if our factory can't sell its goods, we may lose our jobs. We do not have the slightly greater security of farm life.

Ruling Elite: District Scholar-official Wang I-Chiang
A Humble Autobiography

My father told us that a Confucian scholar and landlord serves the people well and makes sure that he leaves a good name for his children.

I was the first born of three sons, and it is said that my father quoted an ancient sage at my birth, "To have a son early in life is more important than to become rich" (Fei, *China's Gentry*, 157). I was sent to private school from the age of eight. I was immediately aware of the special attention I was given because of my family being wealthy. The old teacher spent much time making sure I did my lessons correctly. I hated practicing essay writing. It was called an "eight legged essay" and had to be written just so. It was boring. My father was also a teacher though the major part of his income came from running my grandfather's mining and lumber interests. I really understood the importance of learning when I came home one day and found that my father had converted an entire room in the house for my study. He checked daily to find out what I had learned at school, and I was then expected to continue my hard work at home.

I was married at nineteenth and again at twenty-eight. They were kind-hearted women who ran the home well and also took responsibility for doing local charity work.

Between them they bore our household four male children. I also had a concubine. While I publicly denied the rumor that she was an opium smoker, it was true. At twenty-two I passed the civil service examination and went to the capital of the province where I taught in a private school. It was ten times the salary of the village teacher. This was the period when the government was encouraging us to learn new subjects to catch up to the barbarians. I learned some mathematics, chemistry, physics, and physical education. I never quite knew why one would learn these subjects, but if students or the village teachers were interested, I would teach them what little I knew.

Soon I was invited by the local gentry to return to my district to become school principal. "If I were to refuse their request, they would think I was too proud, so I had to accept" (Fei, *China's Gentry*, 154). I soon became County Inspector of Education and held a series of other posts.

I was often called upon for public service. I directed the peasants' building of roads and bridges, raised a county guard against bandits, and helped in the construction of public buildings and irrigation systems. These tasks I did not mind nearly as much as collecting taxes from the farmers and being asked to mediate in domestic and other personal disputes. The peasants always complained about taxes, which, I must confess, did burden them much more than we gentry. Yet, they had no responsibility, as we did. They are crude people, essentially lazy, and given to drink and opium. They wouldn't lose their farms if they had better habits. The government does need funds you know in order to defend the empire and carry on its duties.

After I retired, I loved to get out and hunt game, read newspapers and books, and go around to collect my rents from the peasants farmers. More and more books are warning us about the barbarians and their violence. Maybe if we had a Chinese instead of a Manchu emperor, we would do better in dealing with these barbarians.

Unfortunately, I have lived to see three of my sons shame the family. The eldest became a magistrate but was dismissed because of being accused of corruption. The third smokes opium, which slows him down. He only maintains his position because people still remember what I did for them. The youngest gets by mainly by running what is left of his grandfather's business. The second has gone off to America. I hope to see him again before I die. I fear he is picking up the habits of the barbarians. These are truly bad times for the country, the family, and the people. We need to remember our values.

Merchant/Entrepreneur: Chang Chien
Heroic Failure

How did this Chinese Rockefeller manage to become the first great Chinese CEO when his family background at first banned him from even taking the civil service examination? How did Chang Chien become the first industrial empire-builder in China? How did he avoid the biases of the traditional elite and win the support of some of them in building a corporation that in the end included a textile mill, a cotton seed oil factory, a real estate company, a salt company, a flour mill, a publishing house, a shipping company, a silk producing company, and an iron works!

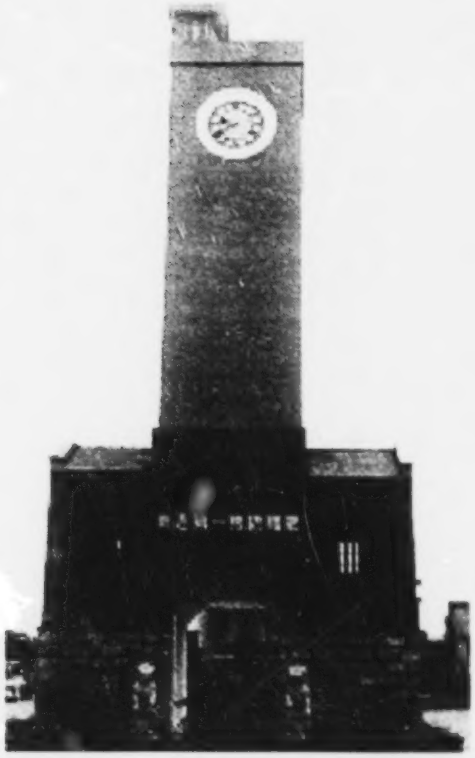
Chang's life began when the local gentry gave a guarantee to the government, stating that he was capable enough to sit for the government exam. He was so afraid to fail that he studied day and night to pass the exam. Of course he did well, and this drive to academically succeed was one of the key elements in his success story. He had his ups and downs, especially in passing the exam for the *Chuang-Yuan* degree, the Chinese equivalent of a PhD. He finally did it at the age of forty-two, becoming the only one in the history of his region to pass this exam. Between the ages of twenty-one and forty-two, he held a job pushing papers for a local magistrate and studying for the exam. During that time, he also managed to marry and have a family. Now that he had this prestigious degree, he was held in great esteem, respect, and awe by the community, gentry, and government. What should he do? What was his next step?

Everyone expected him to enter the government and accept a post reflecting the power of his degree. But he did not. He decided that China needed men to develop industries to compete with the western imports which were devastating his country. The silver exported to pay for the imported textiles from the British mills of India was draining China. The silver for those goods was equal to the amount of silver leaving the country because of the opium trade. Chang knew that Britain's power was not just in its trade, but also in the manufactures that it produced in order to trade. He argued that China would only grow strong when it produced its own products to compete with the West. He argued that selling raw materials and trading in foreign goods would not do it. China had to industrialize!

Though the Chinese government had sponsored some joint projects with private individuals, they were not always a success. Also, the government did not unfortunately always keep its bargain. The problem was worsened by the fact that rich gentry would rather invest their money in land than in business. Land was safe and it gave them prestige. The gentry tended to look down upon business. These problems did not help Chang as he attempted to start a private company. Yet he went forward, especially when he was encouraged by the governor of the province to develop a joint project. He took the risk of working with the government. It put up some of the money needed, and he was able to raise the rest from friends.

It took him five years to get the Dah Sun cotton textile mill operating even though the best cotton in the world grew locally. The government gave him tax breaks and machinery that it had bought for another project. It was willing to build roads, bridges, river embankments, and canal locks for him. He also had tremendous personal prestige. Once in operation, the mill did very well because of its location, a wage rate 10-15 percent lower was paid than in Shanghai, and, in the beginning, good management.

Unfortunately he was not ultimately successful. He made some mistakes in not reinvesting his profits in Dah Sun, but used the money to fund new and risky enterprises. After his death, his son mismanaged the corporation and it eventually declined. He was finally judged to be an "heroic failure" (Chu, *Reformer in Modern China*, 176.) He was heroic because of the odds he conquered. He was a failure because the enterprise finally floundered.



Nantong No.1 Cotton Mill, originally named Dasheng Spinning Mill, was founded in 1895 by Mr. Zhang Jian (Chang Chien), a famous national entrepreneur.
http://www.sh.com/ie/com/nantong.htm

Religious Figure: Wo-Jen, Traditional Confucian
Letter to his Son on the Need to Study Confucianism

My son, it is my duty as your father to instruct you on your responsibilities, and it is your duty to listen and obey! The *Tsungli-yamen*, our new Foreign Affairs Bureau, plans to teach barbarian science to Chinese students using barbarian teachers. It is absurd to think that the way to drive out the barbarians is by copying them. Uncle tells me that in spite of my public criticism of this new bureau, you have openly opposed my views. Let me remind you of words from our Classics:

> Those who wish to reflect virtue throughout the world should first set up good government in their own country. Wishing to govern well, leaders should regulate their own family. To regulate their family they should cultivate themselves. Wishing to cultivate themselves, they should first set their mind in order. To do so they should first make their thoughts sincere. Sincere thoughts are cultivated through knowledge. Knowledge is obtained by the investigation of things (Lecture, Mary E. Tucker, Woodrow Wilson Summer Institute, 1993).

Personal knowledge and cultivation of the self is the beginning of all positive action. The family will benefit, and if all families benefit, so will the Emperor and the Middle Kingdom. We need to return to our own heritage to deal with the barbarians.

If you study well the Confucian Classics, you will prepare yourself for life. You will understand the Five Relationships which make the world harmonious: between emperor and subject, father and son, older and younger brother, friend and friend and husband and wife. You will understand that if the family is in order, then the kingdom will thrive. If I understand your views correctly, you need to return to the study of the golden rule of reciprocity. You will relearn your filial duty to support your father as I have cared for your development. Remember that "the nail that stands up will be pounded down!"

Remember my son, the superior man, through his thoughts and actions, brings honor to himself, his family, and his country. The small man seeks only his own gain. Do you wish to copy the barbarians in their rudeness, their single-minded quest for personal wealth, their violence, their ignorance of civilized behavior toward others? Do you want to abandon the civilized relationships, our rituals and rites, that we Chinese have used in our everyday affairs for 2,000 years? Venerate your ancestors! Venerate the sages! Do not be taken in by barbarian ways.

I have to return to Peking for an audience with the Emperor to warn him of the dangers of abandoning tradition. The reformers want me to join them in accepting foreign teaching, but I have not been willing to do so. I would do myself and our family dishonor if I compromised my views, my heritage, my life's work! If I am forced out of government, so be it. I will return with honor to our estates and continue to support this cause. Our family has been true to the virtues of Confucianism for over two centuries. We have been servants of emperors and the people. Remember your background, do not shame us!

Intellectual/Artist: Liang Ch'i-Ch'ao
Letter from Japan:
Why China Failed to Deal Effectively with the Barbarians

Liang Ch'i-Ch'ao, a classic scholar, literary genius, and founder of a liberal democratic newspaper in Japan, was forced to flee China in 1898 because of his association with the radical Hundred Days Reform of the young emperor, who, on the advice of the reformers, issued a flood of special decrees which threatened the ruling classes. The Empress Dowager Tz'u-hsi, engineered a coup d'etat to foil the reform. Liang returned to China after the fall of the Manchus. Liang Ch'i-Chao's statement below is hypothetical.

The Weight of Tradition
As well meaning as the scholar officials were, they totally misunderstood the nature of the barbarians and the source of their strength. It is absurd now, in 1898, just as it was in 1860, to think that the Confucian tradition had any answers for us. They told us that we should look to our Confucian values in dealing with the foreigners, as if the foreigners cared about sincerity, faithfulness, ritual, and harmony. While these early reformers were locked into a Confucian model, they clearly saw our basic problems with the system: corrupt officials, over-taxed farmers, weak military, poor use of our resources, and a primitive manufacturing sector. Because of their way of looking at the world, all they could offer in terms of reform was the weak "self strengthening" program, which was an attempt to combat bullets with morals. They wanted to tinker with institutions, make minor adjustments in the bureaucracy, and build an arsenal to make more modern weapons. Their solutions were insufficient, given our great needs. We all know that the foreigners were not dealt with effectively but continued to carve up our country and to impoverish our people. Even the Japanese knew when to change!

Whose fault is this disastrous policy?
The reactionary imperial court and the corrupt landowning scholar-officials, who refuse to see the world as it is, must take responsibility for this humiliation of China.

"Chinese Learning for Values" and "Western Learning for Practical Use."
This is too rigid an approach to reform. Confucius would say that we need to change our laws and institutions to match the problems. He would adapt. We cannot as yet become a republic because China is not ready for its people to become their own rulers. But, a constitutional monarchy with a parliament would work until the people were ready for fuller participation. As far as learning is concerned, we need to know all about the world, about science, mathematics, geography, and world history. We cannot isolate ourselves, we must become part of the world. We can still appreciate our family culture, but we must abandon our examination system, which relies on only one kind of learning.

What Must We Do?
We must modernize our industry. We must change our attitude toward the businessmen who create wealth and employ people. We must build railroads, steamships, and new modern factories so we are not importing foreign goods. We must develop a new form of military so we can protect ourselves against foreign aggression. We should not copy the West. We must educate our people and free them from rural poverty and exploitation. All classes must unite to face this crisis!

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Social Class Profiles—Egypt

A Typical Farmer: Fatima al-Assal

Fatima al-Assal was a typical Egyptian *fallaha*, meaning peasant or agricultural laborer, in the late nineteenth century. Her family lived in a small village, where they grew beans, lentils, and rice. They also grew wheat for the market and kept a cow for milk, butter, and cheese. Fatima worked alongside her mother, starting at the age of seven.

Fatima's parents arranged her marriage for her when she was a small child, and she was married at the age of twelve. She was her husband's only wife. Soon after her marriage, she began bearing children. She was lucky to have several sons and only two daughters, daughters being considered a misfortune. By the time she was twenty-five, she was already a grandmother.

Fatima and her family lived in a small house of unbaked bricks held together with mud. The roof was thatched with palm. The house held very few items of furniture, the family shared a mat on the ground for sleeping. When the family earned some extra money, it was invested in gold bracelets and anklets, which were kept safely on Fatima's wrists and ankles. Fatima also wore a veil, which covered most of her face.

Although Fatima's parents had once owned their own land, the government had so severely taxed them that the family had been forced to sell their property. (Between 1865 and 1868, taxes on peasants increased by 70 percent.) Now Fatima and her husband worked in the *'izba* system. In this system, a wealthy landowner granted the use of a parcel of land to Fatima's family. In exchange for this parcel, Fatima's husband worked on the landowner's cotton fields. Sometimes he was required to work for the landowner as many as twenty-five days a month. His work there was inspected daily, and he was sometimes whipped for not following all the rules. While he was away, Fatima stayed home to work the family plot, care for the children, and prepare meals. In addition to paying taxes, she and her husband struggled to pay back the loans they had taken to buy tools and seeds. Between the original debt and the interest, the debt seemed impossible to repay. Life was hard, but somehow Fatima managed.

Once a year, men from Fatima's village were taken away by the government for forced labor on faraway projects, such as digging irrigation canals. They would be gone for four months of the year. Fatima dreaded the day that her husband would be taken for corvée labor. Many men never returned because the death rate was so high at the corvée sites. But she knew that it would be useless for her husband to resist. A man who resisted would be roped by the neck and taken by force.

The worst day of Fatima's life was the day that the government chose her son to serve in the army. She knew that military service was for life. She might never see her son again. Some young men avoided military service by blinding themselves in one eye or by running away. But her son had no time to resist. Soldiers took him away by force while his wife and children trailed behind, weeping. They followed him to the military camp and slept outside the camp. What would they do without him? How could they keep their land?

In 1879, Fatima heard about the fall of the government. Armed bands formed in the countryside to resist the tax collectors. There were also revolts against the forced labor system. Fatima wasn't sure whether to support the old government of the Egyptian pashas or a new foreign-dominated government. But in 1881, when Colonel 'Urabi promised to "banish the usurers" and cancel the peasants' debts, she supported him.

A Typical Worker: Khalid bin Abdallah

Khalid bin Abdallah, a typical Egyptian worker of the late nineteenth century, was born into a peasant family. However, Khalid's family's property had dwindled so severely that at the age of fourteen he left home to look for other work. By 1907, over 90 per cent of Egypt's rural families owned too little land for subsistence, or no land at all. The following is the story that he might have told of his life as a worker.

I had heard of other farmers' sons finding jobs as coal heavers, dock hands, construction workers, canal diggers, and railway workers. Some also worked in cotton factories, packing plants, or sugar mills. When I arrived in Cairo, I was recruited by a labor contractor (*khawli*). He had an agreement with a cotton mill to bring people to work for a certain amount of time for wages. He also supervised us and deducted his own commission from our pay. Sometimes he lent us money, and then, as our creditor as well as our employer, he really had us under his thumb. The owners of the factory were foreigners and lived far away, so we basically worked for the *khawli*.

At first I was happy to find this job, because the pay at the factory was much higher than on the farm. Men earned six to eight *piasters* (the Egyptian unit of money) a day, while women and children earned three or four. The highest paid workers tended to be foreigners. Syrians, Armenians, and Greeks held the more skilled jobs and made up to 30 *piasters* per day. I heard that they received benefits such as paid vacations, medical care, pensions, and severance pay if they were fired. We had none of those benefits. We worked every day of the week for twelve hours a day, except on religious holidays. If we were injured, the company gave us no assistance. We could be dismissed without notice, just because the *khawli* didn't like us. The work was seasonal, so during the off-season I could go home to my village or look for other work.

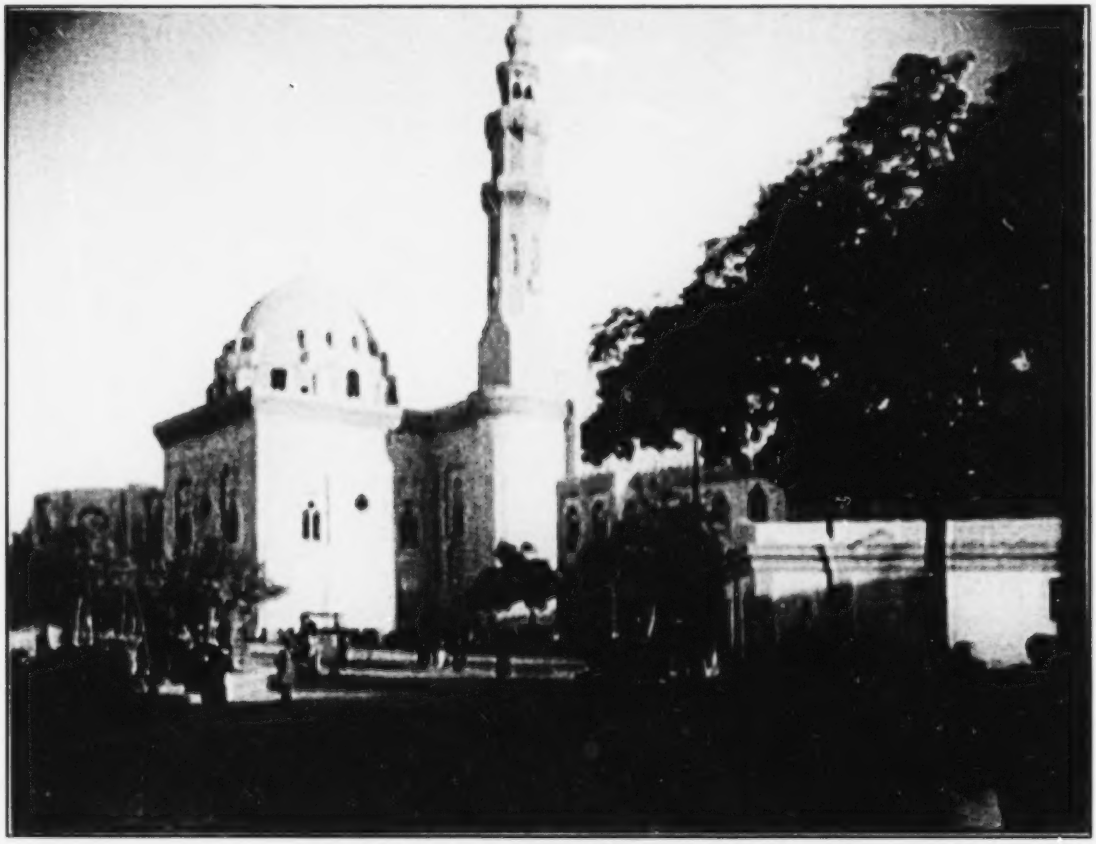
After a few years at the cotton factory, I went looking for work at Port Said, the main port on the Suez canal. There I loaded coal onto barges and refueled ships going through the canal. All the coal heavers at Port Said worked hard. We were many in number, and we worked together with much cooperation. The speed and efficiency of our work always impressed the foreigners who came through the canal. I think we were some of the best laborers those foreign traders had ever seen. They said Port Said was the most efficient coaling station in the world. But we never got our full wage because our *khawli* took 30 per cent of our rightful pay.

When Colonel Urabi Pasha led a revolt in 1881 to resist French and British domination of the Egyptian government, we seized the moment and went on strike. We demanded double the wages we had been receiving. The company offered some feeble compromises, but we refused to return to work. Then the government set up commissions to look into the situation, and one of them called for a 13 per cent pay raise. We finally returned to work victorious. We even won more increases. But then the British invaded the country to protect their strategic position at the canal. Our employers locked us out and told us that we could return to work only if we accepted our old wages. There was little we could do. Some workers looked for other work or went back to their villages. I stayed on at the old wage.

As time went on, the *khawli* system worsened. In 1896 we sent a petition to Lord Cromer, the British Agent and Consul-General, who actually ruled Egypt, even though there was

an Egyptian head of state. Our petition complained that workers were forced to pay bribes to the *khawlis* to obtain work, and that if a worker protested, he was fired and run out of town. The petition said that the *khawlis* "buy and sell us like slaves . . . taking away most of our wages by force." (Beinin and Lockman, 30) Needless to say, Lord Cromer did nothing to help us. In 1907 we tried to strike one more time. We asked for higher wages and the abolition of the *khawli* system. We thought that if we had real employment contracts, we might get fair treatment. But that strike failed too. Neither the employers nor the government seems to care about us.

I never expected to heave coal for so many years. I always thought that one day I would have enough money to buy some land in my village and return to my family.



Cairo, 1894
Jackson, William Henry
Library of Congress

Ruling Elite: Ismail Pasha (1830-1895)

Ismail Pasha ruled Egypt as from 1863 to 1879. He had the title of *khedive*, or viceroy of the Ottoman Turkish emperor, though Egypt was in fact independent of Ottoman control. When he came to the throne, he was determined to continue the work of his grandfather Muhammad Ali Pasha to develop Egypt into a modern, powerful, sovereign, industrialized state. Instead, he spent Egypt into bankruptcy. He was finally deposed and exiled as Egypt lost its sovereignty altogether to the British. How did this talented, promising ruler lead his country to disaster?

As a young member of the royal family, Ismail was educated in France. He then served on several diplomatic missions to various parts of Europe. He proved himself to be a competent businessman in the management of his estates, as well as an able administrator of governmental affairs.

After he took the throne, he quickly became the darling of Europe. He was intelligent, charming, educated, fluent in French, and seemed to hold enlightened political views. One of the most important events of his reign was the completion of the Suez Canal in 1869. He staged a lavish ceremony to celebrate this event, inviting all the crowned heads of Europe and impressing them with his wealth and extravagance. In fact, he used almost any opportunity to throw ostentatious parties—the anniversary of his accession, the marriage of one of the royal princesses, or the visit of an important European personage. He used these events as tools of public relations, and in fact Egypt began to look more attractive to European investors. During the 1860s, American cotton was unavailable because of the Civil War, so Egyptian cotton was in high demand on the world market. Egypt experienced an agricultural boom. Along with this new flow of money, the country attracted wealthy tourists, who visited the ancient monuments and enjoyed the winter climate. Immigrants from many lands came to Egypt share in employment opportunities, and financiers who came to scout for good investments. Grand building and industrial projects followed: sugar and cotton factories, irrigation canals, telegraph networks, railways, roads, docks, ports, bridges, harbors, hotels, waterworks, gas works, and urban electrical lighting.

Aside from these impressive advances, Ismail's reign saw improvements in many facets of life: the founding of a national postal service (1865) and many new schools, including a medical school, a military academy, and the first girls' schools. During Ismail's rule the number of schools in the country increased from 185 to 4,187. He also led efforts to expand Egyptian territory, sending a military expedition down the Red Sea Coast. To honor Ismail, the British government awarded him the Grand Cross of the Bath and the Grand Cross of the Star of India.

Beneath the khedive's extravagance, however, lay a sea of international debt and a brutal oppression of ordinary Egyptians. Many historians have condemned Ismail for sacrificing Egypt's people and future to his own ambitions. In trying to use foreign loans and investments to enhance his power, he became instead the dupe of foreign interests. One Ottoman minister who knew him well wrote:

> Ismail Pasha is the victim of whoever knows how to exploit his vanity, his pretensions to magnificence and, above all, his fears; for he is afraid of everything; he is afraid of European opinion and has tried to bribe it; he is afraid of his hareem and tries to

> purchase the good opinion of his wives, his slaves and his eunuchs by means of costly presents. . . . Convinced that everyone is venal, he is surrounded by a horde of people whose greed confirms him in his view. He tries to satisfy everyone with money and that is the reason for his ruinous loans. (Marlowe, 115)

Extravagant borrowing and spending led to crushing debt. When Ismail came to power in 1863, Egypt was already in debt to the tune of £10 million. By 1876, the debt had grown to £100 million. In an effort to stave off his creditors, Ismail sold his Suez Canal shares for £4 million. Next, he stopped paying interest on Egypt's loans, withheld salaries from his officials, and doubled taxes on the people. Because the debt burden was so overwhelming, however, he was unable to meet even his minimal obligations. In 1876 England and France sent ministers to take control of the Egyptian government's finances and public works. When Ismail resisted this infringement on his sovereignty, the British and the French succeeded in persuading the Ottoman sultan to depose him. Ismail was exiled to Istanbul, where he lived until his death. After a brief anti-foreign revolt led by 'Urabi Pasha, Britain occupied Egypt and ruled it as a protectorate until 1922.

Egypt State Information Service
http://www.sis.gov.eg/calendar/images/khedive.jpg

Typical Merchant/Entrepreneur: Muhammad Khalil

Muhammad Khalil was a typical wealthy Egyptian landowner, who wished to invest his capital in industry. The following is a hypothetical letter written to his son about the difficulties that hopeful Egyptian entrepreneurs faced in the late nineteenth and early twentieth centuries.

March 1, 1910

Dear Son,

As I near the end of my life, I think of your future well-being, and I survey the assets that I wish to leave to you. Of course you will inherit all of our extensive landholdings and properties, which are described in detail in my will. However, as I envision your future in this uncertain century, I regret that I am unable to leave you a substantial share in a large industrial enterprise. I have always thought that the future would bring great fortunes to industrial entrepreneurs, and I have attempted throughout my life to amass property in the industrial sector. Alas, I have little to give you beyond my warnings about the dangers and pitfalls that lie in the path of the would-be Egyptian entrepreneur. Learn from my experience.

During the 1860s, as you know, the American Civil War created a cotton boom for Egypt. Our family was able to accumulate a great deal of land, partly because peasants were abandoning it for wage labor. So we converted our expanded holdings to cotton cultivation. At this time there was also a great influx of foreigners, and many opportunities danced before my eyes. Europeans started several large ventures during this period, including a bank, trading company, irrigation company, and steamboat service. It seemed that Egypt was poised to enter the industrial age. In 1866, however, the London stock market crashed, leading to a fall in foreign credit and many Egyptian bankruptcies. Since Ismail's fall from power in 1879 and the British occupation in 1882, the government protects Egyptian industries against foreign competition.

In the early 1890s I purchased a cotton gin and set up a ginning business in lower Egypt. I had much competition from eighty-seven other ginning mills, mostly owned by foreigners and exporters. In order to compete, I tried to reduce my prices as much as possible by buying efficient machines. My gin could produce 45-50 pounds of clean cotton per hour. Later I was able to modify it so that it produced 85-90 pounds in the same time. Recently, I was able to purchase a new imported machine that produces 120 pounds per hour! As you can imagine, each time my machines improve, I am able to lower my price. Still, an American who visited my factory criticized it, saying that it was inefficient and wasteful. I hire workers to carry the cotton from one machine to the next, while in American factories, apparently, this action is accomplished by a suction pump. My cotton is pressed into bales by having six men trample on them. In America this too is a machine's task. Well, I never bought those other machines. I'm afraid they would be more expensive than our workers, or they might harm the cotton. I still prefer the old ways. I have heard, though, that in the port at Alexandria the steam-driven presses are even better than the American ones, so that our cotton is more compact and easier to transport than American cotton. Still, who profits from these operations: the established, foreign-owned export firms!

You might ask why we export the cotton in bales? Why don't we spin it and weave it into cloth ourselves? We have tried. In 1899 two companies were formed to establish cotton mills: the Egyptian Cotton Mills Co. and the Anglo-Egyptian Spinning and Weaving Co. I bought several shares in each of them. But I never received even one piaster on my investment, and in 1907 both companies were forced to close. Why? Some say there was a lack of local trained labor or retail outlets. But I think the main culprit was the government—our British occupiers. They insisted that we pay an 8 per cent excise duty to match the duties that the foreigners pay. This was necessary for what the British call "free trade." In 1907 we petitioned for removal of this burden, but we were refused. That was when the cotton mills had to close.

Thus, despite all our efforts, there are still fewer than forty firms in Egypt that are completely Egyptian-owned, and most of these are small. In addition to my little ginning factory, I am leaving you a small cotton-seed press that produces oil for export to other parts of the Ottoman Empire. This is a protected market, so we have had some success there. I am also leaving you some valuable shares in the Fayoum Light Railway Co.

Why is it so hard to start and maintain a business in Egypt? From my experience, I can see five difficulties. The first is the shortage of energy sources in our country. To fuel any steam-driven factory, you have to import coal or wood. The second difficulty is the lack of raw materials. Almost anything you want to produce, from cement to cigarettes, requires some material that is unavailable in Egypt. Ironically, even if you want to make cotton clothing in this land of cotton, you must import low-grade Indian cotton. This is because there is hardly any market here for the fine, expensive Egyptian product. A third difficulty is the shortage of skilled labor. A fourth is the competition with the established foreign products. The Europeans receive subsidies from their governments. How can we hope to compete with their prices? In addition, the Egyptian consumers prefer to buy the imported goods. The Egyptians believe that the trademarks of the large, reputable foreign importers indicate high quality, and the importers encourage them in their beliefs! The final difficulty is the government's rigid insistence on this so-called "free trade." When will we have an Egyptian government that protects the interests of the Egyptian people?

Religious Figure: Muhammad Abduh
A Muslim Reformer

Muhammad Abduh (1849–1905) was born into an Egyptian peasant family in a village near Tanta in the Nile Delta. As a young boy, he excelled at memorizing the Qur'an, which he accomplished in the short span of two years. In 1862 he was sent to study at the theological school at Tanta. There he was required to learn Arabic grammar by memorizing a grammar book full of technical terms that his teachers did not explain. After a year and a half struggling with this task, he left school in discouragement. He was only induced to return by his great-uncle, who read with him and explained texts, rather than insisting on memorization. Abduh eventually proceeded to Al-Azhar University in Cairo, where he devoted himself to mysticism. In 1872 he met Jamal al-Din al-Afghani, his most important teacher. This celebrated scholar introduced Abduh to European works in translation and to the study of Egyptian and Muslim problems of the day.

Coming from a very traditional Muslim peasant background and meeting with the modernizing and westernizing culture of Cairo, Abduh confronted a problem. He believed deeply in Islam, yet he rebelled against the methods by which Islam was taught. He knew that European education and science had much to offer, yet he was unwilling to accept the secularization that seemed to accompany Western science. How could Egypt modernize to meet the challenge of the West without endangering the precious religious heritage of Islam?

In 1876, Abduh began a career in journalism. In 1880 he became chief editor of a newspaper that promoted the views of the Egyptian Liberal Party. Politically, he thought that Egyptians should resist domination by England and France. In the religious sphere, his ultimate goal was to liberate all Muslims through a renaissance of Islam. Rather than a sudden cultural revolution, he envisioned a gradual transformation of the Muslim mentality through education.

Abduh's career took a few dangerous turns but then a long, steady climb. He had a distant connection with 'Urabi Pasha's revolt of 1881, and this led to his banishment. He traveled to Beirut and then to Paris, where he worked on a newspaper with his former teacher al-Afghani. Then he returned to Beirut, where he studied Islam and Arabic and worked on translations.

In 1889 he was allowed to return to Cairo, where he was appointed as a judge on a Native Court. He soon advanced to the Court of Appeals. In 1899 he was picked for the highest judicial post in Egypt, that of state Mufti. In this office he changed the laws to permit eating the meat of animals slaughtered by Jews or Christians. He also legalized giving loans on interest. Also in 1899, he became a member of the Egyptian Legislative Council. He now viewed cooperation with the British as a necessary evil. He also served on a council at Al-Azhar University, where he helped to reform the curriculum along more modern lines. In the course of his career, he published many works, including a defense of Islam against Christianity and a work on logic. He also worked on a commentary on the Qur'an.

Abduh's lectures provoked the hostility of conservative Muslim leaders. He believed that it was possible to accept some parts of Western culture without abandoning the basic ideas and practices of Islam. In fact, he believed that Islam was superior to Christianity in its

receptivity to science and civilization. Thus for him, reason and religion did not conflict. He believed that Islam should be reformed by returning it to its original form and an abandoning superstitions such as the worship of saints and belief in miracles. He believed that religion should provide a code of ethics rather than enforce dogma or ritual. The purpose of Islamic law, he thought, was the common good. He thus promoted Muslim rationalism, rather than mysticism. He considered himself an Egyptian patriot, and opposed European control. However, he accepted the European idea that the government must recognize the rights of the people. By reconciling Islam with these basic European ideas, he offered a new path for Muslims in the modern world.

Intellectual/Artist: Rifa'ah al-Tahtawi
A Scholar and Journalist

Rifa'ah al-Tahtawi (1801–1873) was born into a prominent family of Muslim scholars in the town of Tahta in Upper Egypt. His father, a peasant, died soon after al-Tahtawi was born, but his mother's brothers, who were renowned scholars, took him in and educated him. His training included the traditional subjects of language, mathematics, and the Qur'an, plus study of Islamic texts as preparation for admission to al-Azhar University in Cairo. Enrolling there in 1817, he was strongly influenced by one teacher, Shaykh Hassan al-'Attar, who believed that Islamic civilization was caught in a period of stagnation and decline. This scholar encouraged al-Tahtawi to expand his studies beyond Islam and to forge into history, literature, geography, and mathematics.

After graduating from al-Azhar, al-Tahtawi first became a teacher. Finding the salary insufficient for the needs of his family, he secured an appointment as *imam* (leader of prayer) to a military regiment. After several years of military life, he became in 1826 *imam* to a government study mission to Paris. Although he was sent as an *imam*, not a student, he took this opportunity to imbibe as much Western learning as possible. After completing an intensive course in French, he set to work reading books on ancient history, Greek philosophy, geography, mathematics, and logic. He also read a life of Napoleon, French poetry including the work of Racine, and most importantly, the texts of French Enlightenment thinkers, including Voltaire, Rousseau, and Montesquieu.

When he returned to Egypt in 1831, al-Tahtawi began his great work of transmitting his Western learning to his Arab brethren. After translating some French textbooks on geometry, geology, metallurgy, and medicine, he published his most famous book, *The Extraction of Gold in the Summary of Paris*. This book, published in 1834, described his stay in Paris. The book was widely read throughout the Arab and Muslim world and went through many editions in Arabic and Turkish. Al-Tahtawi was the first Arab of the nineteenth century to publish a book about the hitherto mysterious countries of Western Europe, and his work provided the basic frame through which a generation of Arabs and Muslims viewed the West. The book included a description of the political and social organization of France with special emphasis on intellectual works, education, and the place of women in society.

In 1835, al-Tahtawi was appointed director of the new School of Translation. By 1848, this school had translated over two thousand works into Arabic. In addition to this post, He acted as inspector of schools and served on various educational commissions. One of his most important projects was the modernization of the Egyptian press. He became editor of the only newspaper in Egypt, which was sponsored by the state to publicize government orders and local news. Under his editorship, the newspaper was redesigned and enlarged to include international news, analysis, editorials, and news about industry, commerce, science, and literature. Tahtawi received support for his work from the Egyptian head-of-state Ismail Pasha, under whose rule he directed the School of Translation, focusing particularly on European military and legal works, including the Code Napoleon and the French commercial code. Al-Tahtawi's career included numerous other positions and publications, as he continued to study both Islam and the West in an effort to guide Egypt's future through education.

Al-Tahtawi's views reflected his belief that Muslim society needed to learn from the West. "I wrote the book [*Extraction of Gold*] in order to persuade the Muslim countries to pursue science, arts, and industries, because the efficiency of the Franks (Europeans) is an established fact . . . , and during my stay there I felt grief for the lack of them in the Muslim countries." Al-Tahtawi opposed the traditional belief that accumulation of wealth was dangerous because it might lead people away from God. He believed that this idea was not part of Islam, but a superstition that stood in the way of economic development. "Not everyone who seeks the pleasures of life is blameworthy: rather the one to be blamed is he who seeks it for himself (alone), and the one who seeks it for its own sake. But he who seeks it to improve his lot in this world and the eternal world is praiseworthy." He emphasized that wealth can be used for charity and good works or for improving the general standard of living through establishment of public utilities. He advocated capital accumulation and investment of personal wealth in business through corporations, joint-stock companies, and banks.

He thought the study of modern economics was important and was the first intellectual to promote such studies in the Arab world. He believed that the government should safeguard free economic competition, unless the population is unprepared for it. He looked to Islamic law to justify modern capitalist practices. Although he generally subscribed to the principles of classical liberal economics (*laissez-faire*), he believed that the state had a role in assuring a free and safe economic environment by providing transport, safety for foreign merchants, medical care, and subsidies for the needy. He proposed that the state pay for these services by raising an income tax on all citizens, without social distinction.

Though he himself was a wealthy landowner, he spoke out against landlords, claiming that they "get the utmost of the output and do not leave any considerable share for the workers except their poor wages. . . . They do not pay wages equivalent to the real value of their labor. Compared with the gains of landlords, what the workers or makers of machinery actually get is frivolous. The landlords take the biggest lot under the pretext of covering the costs of production. . . ." He warned the landlords and entrepreneurs that the oppression of laborers could lead to social unrest.

From al-Tahtawi came the first call for women's rights in the Arab and Muslim worlds. He held that women are equal to men in capabilities. Girls, he said, should be educated along with boys. He deplored the practice of arranged marriages and polygamy, believing that marriage should be based on love. His message is ambiguous about whether women could be rulers or judges. Though admitting that such roles would conflict with Islamic law, he observed that some great leaders had been women.

Al-Tahtawi believed that all these changes could come about in Egypt without damage to Islam. He did not advocate wholesale adoption of Western practices. He believed that Westerners were too materialistic and gave their women too much power over their men, who were "slaves" to women. He warned that anyone wishing to study French philosophy must be extremely well-versed in the Qur'an and other Islamic texts if his beliefs were not to be undermined.

(All quotations in this section are from Hamed.)

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Social Class Profiles—Germany

Farmer: Katerina Fraas
A Farmer's Wife

This hypothetical first-person testimony would have been given in the early 1880s. In 1883, the family of Nikolaus and Katerina Fraas family left Germany, sailing for Baltimore, Maryland. They subsequently settled in McKeesport, Pennsylvania. Vida Fraas O'Neill, who teaches history at McKeesport High School and is the great-granddaughter of Katerina, based this profile on family records and interviews.

My name is Katerina Fraas, wife of Nikolaus and mother of seven children named Adam, Johann, Christoph, Heinrich, Kathe, Anni, and Maria. We live here in the little town of Helmbrechts in upper Bavaria, near the border of Austria-Hungary. This has been our family home for several hundred years. We have a sturdy, one-story house of four rooms. Our big stove keeps the kitchen warm. Nikolaus has a little land, and we raise a few goats. We keep them inside during the worst part of the winter. We have lots of snow, and the winters are long. It is so cold here it is even hard to grow fruit trees. We keep the traditions of Bavaria, of our Evangelical Protestant church, and of our family. Life is quiet, but there is much work.

A textile factory has been built about ten kilometers from here. The workers have a great change in their lives. I don't see how they can work in the factory and take care of their land and families. Nikolaus has decided we should stay away from factory work. It is too far away to go there every day. But still we have a chance to earn some money. We are doing something new. A worker from the cloth factory brings us bolts, or long rolls of woolen cloth each week. The ends of the bolts are already knotted, but threads hang out. He instructed us to unroll each bolt, then, working by hand, weave the threads hanging from the knots into the ends of the bolts to give the cloth a finished look. A week later he collects our work and brings more bolts. Nikolaus says it is good to help the family with this work.

This is not the only change in our lives. In fact we have seen much of it. We have seen a united Germany form from many smaller states, partly as a result of warfare. Kaiser Wilhelm and Bismarck have made us into a modern country—one country and a big one, like the other nations of Europe. The rulers seem very strong, and we feel their control in our lives. We know there are many young city people who dream of a new life in the army. Or at least they want to become an officer in the reserve. But it's different for us. Our sons would not be officers, only common soldiers.

Nikolaus worries about our sons and their future. Will they live to have families, or will the Kaiser take them off to some new battle, never to come home to us again? The Kaiser takes all the young men to serve in his army. In fact, Nikolaus has decided to take us all to America to save our sons from the threat of the army. I think he will sell the land soon. Then we will all have the biggest change in our lives.

Typical Worker: Hermann Mueller
An Industrial Laborer in about 1885

My family has lived in Essen for eight generations. In earlier times we were farmers, but starting with my great grandfather, the family began to mine coal. We did this because a friend of my great grandfather's came here from the coal mines in Belgium and got them both local jobs. Most of us have lived in this area, spending our whole lives in the same town where we were born and baptized. The miners work hard, but conditions are not as severe as in the Belgian mines, where a woman must take her husband's place if he is hurt or killed. It's the only way to keep the company house.

Mines are always dangerous because of falling rock and explosive coal dust. It's hot down there—well over 100 degrees. The work is dirty and exhausting. Because of our work, many suffer from tuberculosis and other lung problems. It used to be that any accident, even accidental death, was blamed on the miner. The company didn't try to help the man's family or pay them anything at all. But now the workers have made their voice known, and the government has passed laws to help or compensate the injured, old, and disabled. That is the way it should be. After all, we are not the ignorant masses who first worked in mines or factories.

We still face problems. The coal mines are part of the Krupp foundry, so the coal comes out of the ground, goes directly to the coke ovens, and from there to the blast furnaces. Herr Krupp has control of all the stages. He is a man who looks to every detail. Even though he has built villages for us near Essen, he rules his workers with an iron hand. His bosses fine the workers for tardiness, insolence, or running up debts. Herr Krupp is afraid that socialist ideas will creep into the plant and influence the workers. So he makes them take oaths of loyalty to the company, and he has company police who check what workers read. People are fired for reading the "wrong" newspapers, and there is no use trying to make excuses. The pace in the foundry is very demanding, and the workers must have written permission from the manager to take even a short break. And if any of us should ever take part in a strike, we would never work again.

We Germans are good workers. We are healthy—not undersized or anemic. We are careful not to waste our money. Even though the owners don't think much about how we live or what we say we have to say, they seem to understand that they will make more money if they go along with the government's plan on worker's insurance. It is of some comfort to know that the government has provided accident insurance for workers earning less than 2000 marks a year. Also, the government has given us sickness insurance and old age pensions.

Typical Ruling Elite: Wilhelm von Brandenburg

Jena, October 10, 1890

Dear Sigfried,

I write you from the university. I trust you are well and will write to me your thoughts on this letter. I am anxious to know how students in Berlin are reacting to the philosophy, as I call it, of the uneducated masses, which is corrupting our institution.

I am, of course, studying law as the appropriate path for one of our rank. Father expects me to be the dutiful son and trustworthy heir to our properties and other holdings. And why should I not take pride in my studies, my friends, and my comrades in the dueling fraternity. Germany needs the stable foundation of the Junkers [aristocrats], who are maintaining their holdings and working with the government to bring Germany into her rightful place in the new age before us. Of course we have the duty to make sure that education supports the government. We cannot allow free thinkers and Marxists to poison our future leaders. A country can only be strong when each individual realizes his destiny to be what his nation requires. The government will surely support the agricultural production of our estates with tariffs, as we in turn support the government's control of schools and workers.

You and I, Sigfried, are good Germans. We know our responsibilities and are glad to further the traditions that will keep Germany strong. Hence, it is all the more distressing to me that I have heard students promoting the ideas of Marx. With what energy and passion they embrace the very ideas that would destroy Germany and all that we have built! I am very concerned about my brother Fritz because he is enamored of their philosophy. I have tried to bring him back to reality. During our stay at our Brandenburg estate for the fall shoot, we argued all night--to no avail.

Those Marxists paint the workers as exploited. The workers, they say, should control the means of production and thereby their own destinies. Is this not truly the most revolutionary nonsense? The very people who have invested the most in supporting our growth and stability would be cast out and ruined, while the great masses, with limited education and none of our training, would destroy the very industries and institutions they presume to control. How could the workers understand the complexities of investment banking and factory operation? They cry out against censorship and government oppression. We must have these constraints to keep us mindful that the good of the state comes before that of the individual worker. We have made such dazzling progress since the Unification. Our industrial development has dazzled the continent, not just in textiles and chemicals, but also in steel, ships, and weapons. We must keep those lovers of Marx from toppling our achievements. Then we can be justly proud of our country.

I do so hope you will not find such subversive trends in Berlin.

Yours,

Wilhelm

Merchant/Entrepreneur: Alfred Krupp

In his career as an arms dealer Alfred Krupp (1812–1887) sold weapons to forty-six countries from Europe to China, receiving military honors and fabulous gifts from many of those nations. He made possible the great victory of 1871, when Prussia defeated France, bringing unity to Germany and glory to Kaiser William and his Chancellor Otto von Bismarck.

Evidence of the Krupp family dates from the sixteenth century, when the town records of Essen show the arrival of a merchant there by that name. The family diversified its business—selling cloth and making guns, kitchenware, stoves, weights, cannonballs, and finally cannons. The Krupps served in the city government for hundreds of years, spreading their influence and building their business in the Ruhr Valley.

The business, however, had become nearly worthless when Alfred Krupp took over following his father's death. His father had put all his effort into a new foundry. Now customers were scarce because of flaws in the metal. The secret of cast steel was still in British hands, and it took much effort and experiment before Krupp too discovered successful methods. He showed off his triumphant technology in the Great Exhibition in London in 1851. On display was his perfect cast steel ingot, which weighed two tons. As a result his success, the Krupp works at Essen became famous. The profits went into developing artillery and expanding. Krupp built a vertical production organization similar to that of Andrew Carnegie. He built his steel mills on top of his coal mines. The coal was mined, lifted to the coke ovens, and directed to the blast furnaces. As his industrial complex grew in the 1860s, he built a model settlement with separate villages for workers. These included schools, libraries, stores, and recreation grounds.

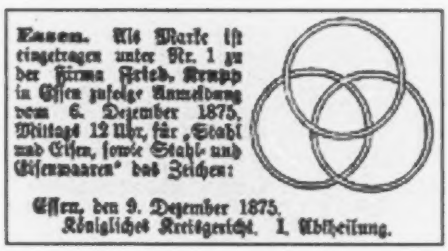
Krupp probably saw himself as indispensable to the new German empire. He also sold weapons to other European countries in order to keep his foundries running year round. When criticized for this by his own government, he could defend his position by reminding the Kaiser that he always saved his best, newest, and most effective weapons for the Fatherland and sold only second rate goods to other countries. Krupp did have problems. He had no success getting money from the government, because he slighted some officials when they toured the foundry. They showed their displeasure for this snub by ignoring Krupp's requests for public funds. And even though he had the largest enterprise in Europe, he could not insulate it from economic depression in 1873. Also, France had to make reparation payments to Germany following the Franco-Prussian War, and in that year the last payment was made. The reaction was a financial crisis that shut down banks all over Europe. At this time Krupp, already deep in debt, had to borrow even more. Here again, Krupp thought much the same as Carnegie did: In good times, consolidate; in bad times, expand. Krupp finally had to secure a loan from a group of bankers. No single bank had sufficient resources to meet his needs.

After 1882, Krupp led an increasingly isolated, lonely existence. For thirty years his wife Bertha put up with his strange behavior and hypochondria, but in 1882 she left him. Krupp spent his final years alone in his elegant villa, where he had once entertained many important clients and had even hosted the Kaiser himself. Shortly before his death, he envisioned a general war involving all of Europe. He urged the Kaiser to build a first class navy to keep Germany safe.

Krupp died of a heart attack on July 14, 1887. After his death the Krupp Works prospered from his advice to the Kaiser because the German government enlarged and modernized the navy. The government also ordered even more armaments from the firm, reasoning that military might would discourage future aggression.

Alfred Krupp
Krupp Company
http://www.krupp.com

Bertha Krupp
Krupp Company
http://www.krupp.com


Essen. Als Marke ist eingetragen unter Nr. 1 zu der Firma Fried. Krupp in Essen zufolge Anmeldung vom 6. Dezember 1875, Mittags 12 Uhr, für „Stahl und Eisen, sowie Stahl- und Eisenwaaren" das Zeichen:

Essen, den 9. Dezember 1875.
Königliches Kreisgericht. I. Abtheilung.

Alfred Krupp registered the company's trademark—three overlapping seamless railway tyres—in 1875.
http://www.krupp.comz

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Religious Figure: Adolf Stoecker
Lutheran Pastor to the Kaiser's Court and
Conservative Member of Parliament

Aldolf Stoecker (1835–1909) was a man who mixed his religious fervor with hatred of the Jews. He was responsible for bringing anti-Semitic slurs and slogans into the realm of German politics. He saw himself as saving Germany's modern capitalist development from the control of greedy Jews, and this he preached to his fellow conservatives and the German public.

He preached that Jews threatened Christianity and the German character. Germans had been weak or, at the very least, off guard to let the Jews become such a force in business, journalism, finance, and industry. He spoke to his audiences using direct, earthy examples. The result was a German reaction against the large number of Jews in Berlin. In 1878 Stoecker founded the Christian Social Workers' Party in order to try to attract workers away from secularism and back to Christianity. He had little success among workers, but he gained support from many in the lower bourgeoisie because he preached anti-Semitism.

The *London Times* of November 22, 1880, reported that the galleries of the Reichstag [German Parliament] were filled to overflowing with citizens who came to hear a debate on the "Jewish question." The crowds included a large number of Jews, and those who had not been able to get inside waited on the sidewalks. And what did this crowd hear from Stoecker?

> Gentlemen, recently a corpse was found in a district not far from here. The corpse was examined, and at hand were a Jewish district physician, a Jewish surgeon, a Jewish judge, a Jewish barrister—only the corpse was German. Gentlemen, we do not want this fate for Berlin or for the other great cities, We want to keep our people alive through its own vital strength and be assured that in this effort the people stands behind us." (Report of the Reichstag, Berlin, 1880)

In the election of 1881 Bismarck gave Stoecker full liberty to attack the Jews, even the Jewish bankers who had aided the government. In 1885 this hatred was expressed in the deportation of Polish immigrants, one third of whom were Jews. By 1890 the government had split. The Centre Party and the Conservatives opposed the Kaiser and Bismarck. That same year brought the overthrow of Bismarck by Conservatives and supporters of Stoecker. And finally, it was Stoecker who inspired Kaiser Wilhelm II with the idea that war between Austria and Russia was unavoidable, that he should ally himself with Austria, and that he should prepare for a defensive war. Stoecker, who presented himself as a popular reformer, eventually displeased the wealthy agricultural interests in the Conservative Party. After 1896, his influence withered.

Adolf Stoecker
Silver wedding anniversary photo, 1893
Beyond the Pale Exhibit
http://www.friends-partners.org/partners/beyond-the-pale/index.html

Intellectual/Artist: Karl Marx

How Did Karl Marx (1818–1883) Come to Form His Philosophy?
After finishing a degree in philosophy at the University of Berlin, he could not get a teaching position. He returned to his home in the Rhineland and began to write for a local newspaper. In 1843 he married Jenny von Westphalen, the daughter of an important government official. As he pursued his journalistic career, he concluded that he wanted to change the human condition, not just understand it.

Why Did He Leave Germany?
At first he left to study in Paris. There he met French socialists, as well as Friedrich Engels, a wealthy German businessman who had been studying factory conditions in England. In 1847 the Prussian government requested that Marx be expelled from France, so he went to Belgium. There he wrote *The Communist Manifesto*.

What Effect Did *The Communist Manifesto* Have When it Was Published in 1847?
It had little effect on the revolutions that broke out in Europe in 1848. But as time went on, more people were stirred by it. It is an emotional call to action. As Marx expressed it, "A specter is haunting Europe—the specter of Communism. Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite." The Communists disdained to conceal their views and aims. They openly declare that their ends could be attained only by the forcible overthrow of existing social institutions.

What Happened to Marx After the Revolutions of 1848?
In 1848 Marx returned to Germany for a time, but the following year the government expelled him. He and his family then fled to England. They lived in very meager circumstances—poor enough that three of their children died in the 1850s because of their living conditions. Each day Marx worked on defining his philosophy, spending long hours in the reading room of the British Museum.

What Was Marx's View of the Worker?
He was optimistic that, given the proper conditions, people could be perfected. But society was destructive of people and their potential. Marx saw material factors as fundamental. Forces like patriotism and religion obscured reality. History was to be understood as economic organization. As economies changed, so did everything else. He looked for the workers to revolt, take over the means of production, and achieve a classless society in which "each person works according to his ability, and receives according to his need."

How Did Marx Regard Business?
The workers are powerless. They are like cogs in a machine. The owners realize large profits because of the workers' long hours and low pay. The workers do not share in the value of the goods they produce. As the competition decreases among the bourgeoisie, the owners will become richer and the poor poorer. As the workers become increasingly impoverished, they will not be able to afford the products of their labor. Unemployment and overproduction will result.

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Social Class Profiles—Great Britain

Typical Farmer: Thomas William Fletcher

I am Tom, a farmer living in the county of Essex, a great corn-growing county in the southeastern part of England known as East Anglia. [In Britain the word "corn" refers to grain in general, such as wheat, rye, or barley. What North Americans would call "corn," British would refer to as "maize."] For many generations my family has owned a small farm of 100 acres. We are yeoman farmers who grow wheat. Now a great depression has hit Britain. I used to think that bad weather caused my problems, but now I know that competition from other countries, especially the United States, has caused prices to drop. It was the repeal of the Corn Laws in 1846 which started my ruin. These laws had protected farmers by keeping the price of wheat and bread high. But those industrialists are making the rules now. They wanted the tariffs on imported grain removed so that cheap foreign wheat would bring down the cost of bread for workers. Then they wouldn't have to pay higher wages, and they could become even richer and more powerful. Their products would then be cheaper and foreigners would buy them. They said this would help the British economy. Everyone would be better off and have a higher standard of living. But the repeal of the Corn Laws has been the ruin of me.

What shall I do? I could join the navy, which has a need for more sailors because of all the new ships being built. But I wouldn't like being away from my wife Annie and our six children. Would they be able to manage things here with me gone?

A Scot by the name of Angus MacNeill has been talking to me about buying my land, and I am pondering his offer. He knows about cattle farming and would like to settle in Essex. He has no land of his own because his older brother inherited the family farm in Scotland. I myself do not have the money to buy cattle and machines and convert to dairy farming. Some of my friends have tried to grow wheat and raise sheep, but they have not succeeded. In the more northerly part of East Anglia, where the soil is lighter, farmers have started growing barley instead of wheat because beer is becoming popular. But that change has not been as successful here.

What would I do if I sold my farm? Annie and the children would accept my decision, but a move would be very hard on all of us. Farming is the only life we have known. Many people are going to the cities to work in factories. Wages are a little higher now, and Annie, three of our children, and I could all work in a factory. Our younger children might be able to go to school and find better jobs when they are older. There would be neighbors close by and many things to see and do. On the other hand, my son Joseph tells me that there is land available in the United States on the plains west of the Mississippi River. One can acquire 160 acres of land for $10 just by living on it for five years and making improvements. The sale of this farm could pay for our passage to America, a land of opportunity, especially for a wheat farmer.

I'll talk with Annie about these choices tonight. I will ask Joseph to join us for this discussion because he can read, and perhaps he has seen newspaper articles about opportunities either in the cities of England and in America.

Worker: Lucy Luck

The hard life of Lucy Luck, a laboring woman of nineteenth-century England, has been recorded in Annals of Labour: Autobiographies of British Working-Class People, 1820-1920, *edited by John Burnett. Lucy died in 1920. The following is adapted from one of the autobiographies. Quoted material is from the* Annals of Labor.

I was born in Hertfordshire in 1848. My father, a drunkard and a brute, was an experienced bricklayer, but he reduced the family to poverty and left us when I was three years old. Then the only option for my mother and the four children was to go to the workhouse. Now that I am older and have a little time, I am writing my memoirs to describe how I worked in the silk mills and made straw-plait. I also had a married life in London, where I brought up seven children and still continued to work long hours.

I went to school when I was six. There we had "tin mugs for our gruel or milk . . . and wooden spoons. One morning my mug was half full of dry crumbs and the half-cold gruel did not wet it. . . . [It looked like] paperhanger's paste."

"Well. I was not quite nine years old, when I was sent to . . . work in the silk-mills. . . ." Another girl and I "were sent to live with Mr. and Mrs. D—. . . . The first day I went to work I was so frightened at the noise of the work and so many wheels flying round that I dared not pass the rooms where men only were working, but stood still and cried. However, I had to go. . . . I was too little to reach my work, and so had to have what was called a wooden horse to stand on. At that time children under eleven years of age were only supposed to work half-day, and go to school the other half. But I did not get many half-days at school, as Mr. D— was a tailor by trade, so I had to stop at home in the afternoon to help him with the work. But I have never been sorry for that, for I learned a lot by it. Neither was I eleven when I had to work all day at the mill. . . . Every morning at half-past five the bell would ring out, 'Come to the mill; come to the mill.' But this would not have been so bad if we had a good home." Mr. and Mrs. D— drank, swore, and quarreled and tormented us. "We never had enough to eat. . . ."

We finally left them and found a home with a respectable widow. Since I made only two shillings and sixpence a week at the mill, I had to make straw plait for hats at night in order to pay for my room and food. The Parish, which helped the workhouse children, gave me clothes: cotton dresses, shawls, thick nailed boots, and big coal-scuttle bonnets. My only plaything was "a big doll that my sister had left me when she died." I had to go to work when I was sick. If I lay down during the day, my wages were reduced.

When I was 13, the Parish wanted me off their hands. So I was taken to service in a combined public house, beer house, and shop. "There I was, cast upon the wide world when I was only thirteen years old, without a friend to say yea or nay to me. Whichever way I took, I had only God above to guide me." There I made butter and sausages, served in the taproom, delivered milk, and cleaned in the house. But the proprietors soon had to give up the place.

My mother died when I was fifteen, "just the time when a girl needs a mother's care the most. Well, at my new place the mistress was very good to me, but the master was one of

the worst who walked God's earth." He beat his wife and did all he could to ruin me. "God alone kept me from falling a victim to that wretched man." I then decided to learn to do straw-work. In my first job, where I also served in the bar, I did the finishing of straw hats (lining and wiring), but they paid me only 2 shillings a week. At my next job I learned more about the trade. "I liked the work very much, and was quick at it. I could do the two leading shapes of the season in a fortnight, but this woman set us a task every day which was impossible to do. I have sat up all night sometimes, in bitter cold weather, not daring to get right into bed for fear I should get warm and lay too long. . . . Whatever quantity I was short she reckoned I was so much money in her debt." When I had to sleep in the bed with two girls who had a "filthy disease," I decided to leave.

There wasn't much work at that time and I wandered about trying to find something, with only "my mother's Bible and a few little things tied up in a handkerchief. . . . I was often tempted to lead a bad life, but there always seemed to be a hand to hold me back." I finally found hat work in a workroom where a kind woman helped me learn the trade. But she took all my money and I had to find another place. Next I found lodgings on a small farm near Luton. It was too far from the workroom, so I worked at the farm and took my hat work into town two or three times a week.

In Luton I met a farm worker named Will Luck. When he asked me to marry him, I consented. He had been a steady, frugal man, so he got together some furniture for the cottage which he rented for 2 shillings a week. On December 21, 1867, we walked into town in the rain to be married. "My husband's money was only 12 shillings a week, and at that time bread was eight pence a quarter loaf. . . . He had to be up every morning soon after three o'clock, as he had to walk two miles to work. I worked on as hard as ever I had done, so we got along very well, adding a little more to our home whenever we could."

When we had three children, farmers were beginning to have troubles. Will's employer wouldn't give him a rise and told him to go if he wasn't satisfied. So we moved to London. I cried most of the time during the first few months, "for my husband was on night work, and I amongst strangers and thinking of my poor child I had so recently buried." I continued to do straw work, sending it back to Luton once a week. Later I found work in London. Before the children were old enough to work, I sometimes worked almost day and night in busy seasons, other times charring or washing or taking in needlework to add to our income. I have done my best to raise my children respectably.

A Working Class Home
Illustrated London News, LXVI, 1875
Boston Public Library

Ruling Elite: Lord Salisbury

Lord Salisbury (1830–1903) led Britain as Prime Minister during an era of industrial expansion, rapid social change, and extensive military conquests in Africa. In a way he represented the end of aristocratic dominance in Britain, for he was the last statesman of noble title to serve as Prime Minister while a member of the House of Lords.

> The bestowal upon any class of a voting power disproportionate to their stake in the country must infallibly give to that class a power . . . of using taxation as an instrument of plunder and expenditure and legislation as a fountain of gain. As despots are liable to individual temptation, and aristocracies sometimes give way to class selfishness, so the pressure of want or the intoxication of passion will overpower the conscience of a democracy.
>
> —Lord Salisbury
> (Quoted in Taylor, 17)

The following is a hypothetical testimony:

I, Robert Arthur Talbot Gascoyne-Cecil, 3rd Marquess of Salisbury, am Prime Minister of Great Britain. I have been in politics since 1853, and I have always opposed political equality. I belong to the Conservative Party, which stands for the preservation of the rights and privileges of the propertied classes. The Party now includes wealthy businessmen and professionals, as well as the landed gentry. I see my role as maintaining stability after twenty years of political conflict and constitutional change. However, I nearly ended my political career in 1867 when I resigned my position Secretary of State for India in Benjamin Disraeli's cabinet over the party's support for extending the vote to town workingmen.

My broad shoulders carry the weight of a great empire. My 6 foot 4 inch frame carries an equally heavy load. So I created my own form of exercise. I ride a large tricycle in St. James Park in London and around my own estate on specially paved paths. A young coachman pushes me up the hills. I have always been sickly, but not always heavy. Let's go back to the beginning in Hertfordshire, where I was born in 1830. My family, the Cecils, gained prominence during the era of Elizabeth I. Loneliness haunted my childhood. When my mother died in 1840, my father sent me to Eton to school. Although I was courteous and tolerant, my frailty and nearsightedness caused the other boys to bully me. So I turned my intellect to scholarship. After finishing my studies at Oxford, I was sent to travel abroad as a cure for my "nerve-storms" [probably depression]. When I returned, my father, concerned about a career for me, found a vacant seat in Parliament, and I was elected to the House of Commons. I married and supplemented my meager income by writing, especially about my political philosophy. I described democracy as "a virus threatening to infect and strike down England" (Massie, 195). "The rich [would] pay all the taxes and the poor [would] make all the laws." (Alan Palmer, 131).

After the death of my father in 1868, I inherited the family estate and became the 3rd Marquess of Salisbury and thus a member of the House of Lords. When Disraeli died in 1881, I became heir to his political domain. From 1885 to 1892, with one short interrup-

tion, I served Queen Victoria as Prime Minister. My next term began in 1895. This is a splendid time for Britain, a great industrial power with a worldwide empire to support it. Since I am Foreign Secretary as well as Prime Minister, I spend most of my energies in defending British interests abroad. The empire needs British rule for the improvement of the backward races. My policy of avoiding alliances I have jokingly called "splendid Isolation," but I also work to maintain the peace. My nephew Arthur Balfour has aided me in most domestic affairs. Social reforms we supported include slum clearance, free public education, food regulations, land reforms, and workmen's compensation. Of the radical measures of Joseph Chamberlain, my colonial secretary, I could endorse only the Local Government Act, which provided for elected county councils.

Nor have I isolated myself from the people. I have played the game of democratic politics and made speeches to great crowds all over the country, telling them, "It is from you that the direct impulse of political power proceeds" (Taylor, 77). Nevertheless, I still feel that the "'rights of man' have already served as the pretext for many an orgy of bloodthirsty frenzy, at the memory of which nations now recoil" (Taylor, 7). If allowed to vote, the working classes would be the dominant force and checks and balances would be powerless. If civic-minded, responsible members of the elite rule benevolently, checked by "an active public opinion" and "constitutional forms," government will more nearly reach the balanced system of Aristotle's ideal (Taylor, 6).

Lord Salisbury

Merchant/Entrepreneur: William George Armstrong
Gun-Maker in an Era of British Power

> If I thought that war would be fomented or the interests of humanity suffer, by what I have done, I would greatly regret it. I have no such apprehension.
>
> —William George Armstrong
> (Quoted in Dougan, 67)

I, William Armstrong, am an arms manufacturer. I was born in 1810 in the industrial city of Newcastle, where I first became a solicitor, that is, a lawyer who does not plead cases in court. Mechanical experiments intrigued me ever since I was a boy. "I was lounging idly about, watching an old water mill, when it occurred to me what a small part of the power of the water was used in driving the wheel and then I thought how great would be the force of even a small quantity of water if its energy were only concentrated in one column" (Dougan, 27). This fascination with water power led to my invention of a hydro-electric machine to generate electricity. Since I also saw the need to make the use of this invention possible in any location, even aboard warships, I developed a machine to create the necessary water pressure. With the founding of the Elswick Engineering Works on the Tyne River, I became an industrialist.

Quite by accident I got involved in the construction of cannons. At a London club one day during the Crimean War, I read about the success of British troops despite difficulties with their heavy artillery pieces. I remarked to friends that it was "time military engineering was brought up to the level of current engineering practice" (McNeill, 238). Turning my engineering skills to artillery, I quickly sketched a design. My first breech-loading, rifled gun firing an elongated projectile missile, became the model for modern artillery. The cannon barrel itself was created by shrinking rings of metal onto an inner barrel made of steel. In 1859, I made a deal with the government, giving Great Britain my patents in return for a knighthood and a position as Engineer of Rifled Ordnance. I supervised the Elswick Ordnance Company, which was later merged with my Elswick Engineering Works.

In my early years I got along well with the workers. A newspaper editorial once criticized me for not building model cottages for the workers because many were "forced to inhabit . . . a place, from its nastiness and filth, fatal to many a man and woman" (Dougan, 51). We did, however, organize courses for them, which led to promotion. I provided a library for the workers and a school for their children. Later, I gave much to the community for parks, the literary society, hospitals, an institute for the deaf and dumb, and educational and church projects. My wife Margaret did good works, too. As the factory grew larger--20,000 workers now, I was unable to have personal contact with the workers, and there was even a strike over layoffs and salary cuts during a slow time. These measures were necessary, however, so that we could lower prices and induce customers to buy.
When other firms began to compete, the government saw all private arms manufacturers as seeking profit only, so it ended its contract with me and returned to doing its own manufacture and design. However, the government did not stop us from selling abroad, and thus we supplied arms to Europe, Japan, China, Chile, and Argentina, as well as to the Americans during their Civil War. In 1882, I built a fast, heavily-gunned cruiser for Chile, though the government didn't like this threat to the power of the British navy. If

they weren't going to buy my goods, then I had to sell abroad. Besides, free trade improves the economy. I now have some eight-inch guns for the Russians. The Royal Navy seems interested in them, too.

It was difficult to work with the government and necessary to develop political connections. I don't think the government should interfere with private business. Such things as patent laws hinder creativity and slow down progress. For instance, I improved my gun design, but then I discovered that someone else had already taken out a patent on a similar design. So I waited. When the other project failed, I then was able to carry my own through successfully. It was really global commercial competition that improved armaments, not the government. When I saw the need to produce big breech-loading guns to compete with the Krupp Works in Germany, I was willing and ready to invest in a brand new steel mill and shipyard. We private manufacturers contributed to the glory and might of England, enhancing its naval power and providing protection for its ever-widening commerce. "We, as a nation, have few men to spare for war, and we have need of all the aid that science can give us to secure us against aggression and to enable us to hold in subjection the vast and semi-barbarous population which we have to rule in the East" (Dougan, 67).

The Queen did recognize my contributions to Britain's military superiority at the time and in 1887 made me a Baron in 1887.

William George Armstrong died in 1900. His obituaries praised and criticized his work (quoted in Dougan, 174-176):

> *"By the death of Lord Armstrong, England loses one of those eminent citizens who, from a private station, exercise an influence over national life. . . ."*
>
> *"His conceptions of the relations between classes was shaped more by economic laws than by warm feelings."*
>
> *"There is something that appalls the imagination in the cool application of a clear and temperate mind like Lord Armstrong's to the science of destruction. . . . The world if never so equipped for war was never so reluctant to make it. The sight of means to do ill-deeds all round keeps the ill-deeds undone."*

Religious Figure: William Booth
Founder of the Salvation Army

> While women weep as they do now, I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight—I'll fight to the very end!
>
> —William Booth
> Quoted in Collier, 7

This is my mission. I, William Booth, am General of the Salvation Army, which was founded to meet the physical and spiritual needs of the working classes in England. By the 1860s many working people were better off; real wages were up. Legislation had brought about improvement in working conditions and hours. Housing and sanitation had been improved. But there were still those who experienced extreme poverty because of sickness, disability, unemployment, or lack of skills. Those who did piece work did not receive the protection that was given to organized factory workers. My book *In Darkest England and the Way Out* (1890) describes the conditions of this one-third of the population of London.

Born in 1829 in Nottingham, I was apprenticed to a pawnbroker at thirteen when my father's business failed. In the streets and in this shop, where people sold their possessions in order to survive, the impact of poverty "kindled in my heart yearnings to help the poor which have continued to this day and which have had a powerful influence on my whole life." (Booth, 1) After conversion to Methodism, I became a revivalist preacher. In 1849 I went to London, where I worked in a pawnbroker's shop and became a preacher for the Methodist New Connection Church. There I met Catherine Mumford, whom I married in 1855. She became a great help and inspiration in my life, staying by me through fourteen years of poverty when our six children were small. I left the Methodist Church in 1861. I felt that the gospel which could save the world needed to be preached, not only in chapel, but also where the people who needed help were to be found—in the public houses, at fairs, in the streets. Also the message had to be brought by those who belonged to the same social class. Inspired by American evangelists, we began to preach in tents, in the open air, and in the streets of Whitechapel, a poor and disreputable area of London.

Our Christian Mission became the Salvation Army in 1878. Its organization was inspired by the Christian militarist tradition following the Crimean War, and its regulations were modeled on those of the British Army. But we allowed women the same opportunities as men. Our cause brought in many contributions. At first the Church of England approved of our work, but later they were scandalized by our techniques and the responsible positions we gave to women. The uniforms, the flag, the brass bands, our newspaper *The War Cry*, all these were designed to attract the urban masses. However, they were not considered respectable by the established churches. My book, which described the problem and proposed remedies for poverty, brought some sympathy for my cause after 1890. I have even received an honorary degree from the University of Oxford. Our army has grown from 5,000 members in the beginning to nearly 100,000 now. But I still mourn my darling Catherine, my companion and counselor, who died in 1890.

General William Booth died in 1912, but his mission lives on, seeking to "give justice to the weak and the orphan; maintain the right of the lowly and the destitute; rescue the weak and the needy; deliver them from the hand of the wicked" (The Bible, Psalm 82). The Salvation Army spread around the world. In 1911 Mahatma Gandhi adopted for his Swadeshi, home-industry movement, a timesaving new loom which one of Booth's followers designed to help Indian weavers.

William Booth, Founder and first General of The Salvation Army
Salvation Army of Greater Grand Rapids, Michigan
http://www.iserv.net/salvarmy/booth.htm

Artist/Intellectual: Beatrice Webb
Socialist Leader

> The fact that the ordinary worker has not the ownership, and therefore, not the control of the instruments of production, compels him . . . to obtain his food by placing himself under a master whom he cannot call to account; whose orders he has to obey; whose interests he has to serve; who, in fact possesses him and uses him, for ends which are not his own.
>
> —Beatrice Webb
> (Quoted in Nolan, 202).

After personally witnessing the industrial system in both London and Lancashire, I, Beatrice Webb, realized that only legislation improves the lot of the factory worker. I told my father, "*Laissez-faire* breaks down . . . when one watches these things from inside." The problems of human existence and the role of women have been the issues with which I have struggled for much of my life.

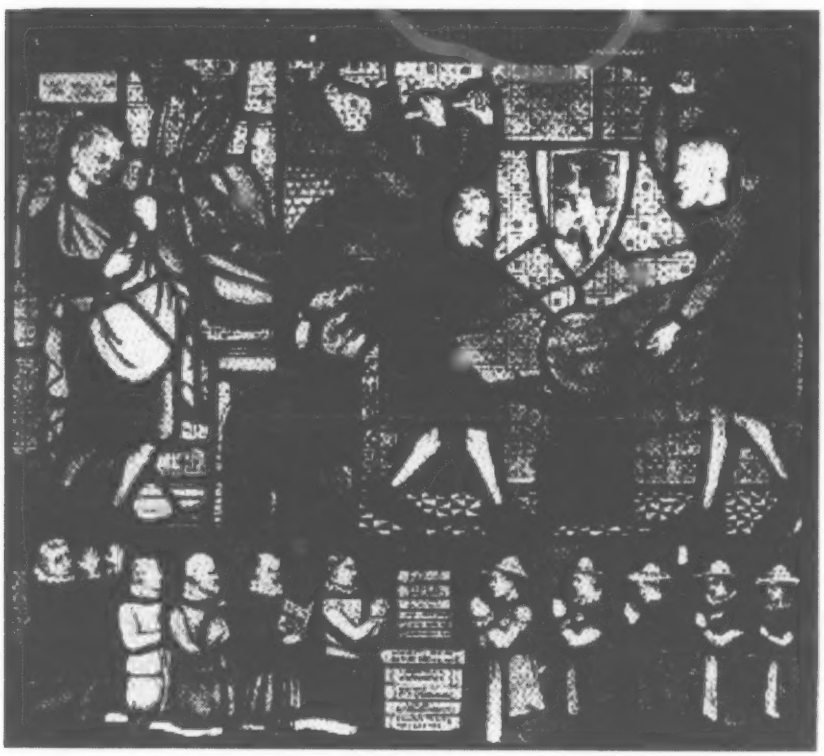
I arrived in this world on January 22, 1858, a disappointment to my mother, who had hoped for a boy. But Richard Potter, my father and a railway magnate, was an unusual man for his time. He loved his daughters and thought women were superior to men. Though one of nine children, I was a lonely child, who spent much time in the care of servants whose kindness ever endeared me to the working class. An extensive library in our home, as well as interesting visitors, captured my devotion. One of these visitors was Herbert Spencer, a Liberal Party member and a philosopher, who encouraged me in intellectual pursuits. He later encouraged my friendship with that great man Joseph Chamberlain, a leader in the Liberal Party (Nord, 97). I fell in love with Chamberlain and almost married him, but in the end I decided that he was a despot, using the people wrongfully. I didn't understand that he truly was concerned for the working classes. I was also caught up in the struggles of intellectual women of the day. The choice for them was study, work, and independence, or else love, marriage, and subjection.

I then turned to charitable work, as did many upper middle-class women of the time. I took an offer to manage model housing for the very poor. This was also an opportunity for social investigation. I began to see myself as a professional, doing research on a book my cousin Charles Booth was writing on life and labor in London. This study led me to believe that it was neither drink, charity, nor degeneracy which had led to the terrible poverty we discovered, but rather the conditions of employment. I concluded that "uncontrolled competition" and "individualism run wild" were responsible and set out to explore solutions to the problems of poverty (Nord, 52). I then read an essay by Sidney Webb, which converted me to socialism. A month later I met him, and I was in fact attracted to the mind of this ugly little man in shi[illegible]its. We began a partnership of work and faith which resulted in our marriage in 189[illegible].

I joined Sidney as a member of the Fabian Society, which had been formed in 1884 to establish a democratic, socialist state in Britain. It was named for the Roman general Fabius, because of his delaying tactics. The Fabians propose evolutionary socialism, to be achieved by working through democratic processes rather than by the revolutionary tactics the Marxists use. Our ultimate goal is public ownership of major industries. Sidney and I helped found the London School of Economics and Political Science. Our

books, *The History of Trade Unionism* and *Industrial Democracy,* showed economists and social historians an unfamiliar slice of British life. Our goal was to persuade people in power in both parties to accept our principles and carry out these ideas through legislation.

The Fabians first tried to work with the Liberal and Conservative Parties, but later separated from them. They were instrumental in forming the Labour Party in 1906. Beatrice Webb called for social insurance and the welfare state in her minority report for the Royal Commission on the Poor Laws in 1909. She and Sidney dedicated their lives to public service. This beautiful, intelligent woman died in 1943.



The Fabian Ideals
Stained Glass Window, home of Beatrice Webb
Department of Economics John Hopkins University

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Social Profiles—India

A Typical Farmer: Ram Prakesh

In his Report on the Improvement of Indian Agriculture, *published in 1893, Dr. John Augustus Voelcker, a British scientist, tracked the efficiency of Indian farmers. This testimony by a hypothetical Indian farmer is based on the report.*

The soil on my four and a half acre farm is poor and unproductive. We plant grain, though some tell us to plant sugar cane or plantains to sell. We prefer growing food for our own consumption. My biggest problem is that I am in debt. The reasons for this are many. I have lost cattle from drought and disease. The wedding ceremonies for my daughters were also very expensive, though it was worth going into debt for their honor. It is also easy to get credit from the moneylender in my village because the value of my land is high even though it is a small plot. To get by, I have borrowed a fair amount from this moneylender. The interest on my debt is high and gets larger during bad harvests. In the local market, buyers flock to buy cheap foreign goods instead of my family's home-produced goods. My goods cannot compete with the low price of foreign products that flood our markets. This cheaper merchandise has destroyed another source of income for me. This is why when I heard of the mutiny by the Sepoy soldiers in 1857, I decided to support their cause.

The Sepoys wanted to overthrow the rule of the British. It was rumored that the British had smeared its cartridges with animal fat. A new technique for firing rifles required that the Sepoy soldiers bite off the tip of the cartridge before inserting it into the open breech. Both Hindu and Muslim soldiers thought that this was a plot by the British to undermine their beliefs. The Hindus do not consume meat, and the Muslims don't eat pork. The revolt was my chance to better my situation. I thought that by joining the rebellion I would get back at the moneylenders and protest against excessive taxes. The British were changing the nature of Indian life. They allowed widows to remarry, as if abolishing *suttee*, or widow-burning, was not enough.

After a year of brutal fighting, the British crushed the rebellion. When it was over, the British ended the rule of the British East India Company and made India part of the British Empire. Queen Victoria became our Empress. My brother was "punished" for his involvement in the rebellion by being strapped to the mouth of a cannon and blown apart. It was rumored that entire villages were torched simply for the crime of being close to scenes of Sepoy success. Even though land taxes were reduced after the mutiny, we still had to pay provincial charges, as well as taxes on opium, salt, and stamps.

The British have helped us in some ways. Railroad building has helped to lessen the impact of famine. The colonial government has also irrigated more of our land so we can grow more food. They brought us new ways to take care of our sick so that fewer of us die. We are not as afraid of disease as we once were. But this means that our population is getting bigger, and so we still have trouble feeding everyone. I hear stories of a new middle class of people in the cities who benefit from the increase in trade and the number of factories. The lives of those people improve while the farmer's lot seems to stay the same. I still toil as many hours as ever and can barely make ends meet.

A Typical Worker: Iravti
A Woman in a Bombay Textile Mill

The Industrial Revolution came to India in the later nineteenth century mainly because of the cotton textile industry, the development of railroads, and the discovery of coal and iron ore deposits. Until nearly the end of the century, the British colonial government mainly discouraged industrial development in India by making industrial ventures unprofitable. In the following fifty years, however, the factory based textile industry expanded rapidly, producing primarily for the domestic market. Concerned about the working conditions in Indian factories, the British government issued in 1931 the Report of the Royal Commission on Labour in India. *The following is a hypothetical interview between a female factory worker and a person collecting data for the report.*

Interviewer: What is the condition of the factory in which you work? Is it clean?

Iravti: I work in a textile factory in Bombay where dust and fluff are produced as we process cotton. I know of people with pulmonary disease because of the dust. The walls were white when the factory was first built, but you can't see the white anymore. The floors are grimy and the lighting is poor.

Interviewer: Is your factory sanitary?

Iravti: The sanitary facilities are so bad that I don't even use them. I refuse to use the latrine because it is always filthy. There are no separate places for men and women, and water is scarce so they don't use a septic tank. The situation gets worse during the day because there is no one to clean during working hours.

Interviewer: How about the temperature?

Iravti: The heat in the summer is unbearable. It is hotter inside the factory than it is outside! The air doesn't move inside, which makes the temperature excessive. This makes it hard to focus on my job.

Interviewer: Why do you choose to live and work in a city?

Iravti: I work all year long in the factory with my husband and send money home to pay off the moneylender. We go home for holidays and when there is enough money to travel. Some people only work in factories when they aren't needed on the farm. Others live in the city and are not connected to a village. However, most babies are born in the villages. I was raised in my village, and our traditions are important to me. So I return home as often as I can to be with my husband's family. Some day I will retire and live permanently in my village.

Interviewer: Are there very many women working in the cotton mill?

Iravti: About 20 per cent of the employees are women, that is, about one out of every five.

Interviewer: Are you treated differently because you are female?

Iravti: For the most part we are treated fairly. The men do not bother us. When we come in contact with men we cover our heads with our *saris*.

Interviewer: What about your children?

Iravti: I bring my baby to the factory with me. Many of the women do this. I wrap the child in my *sari* so that he is close to me. All of the family members that could help take care of him are in the village, so I must bring him along to the factory.

Interviewer: Who owns your factory?

Iravti: The Tata sons own this factory. [See Merchant/Entrepreneur.]

Ruling Elite: Bal Gangadhar Tilak and Gopal Krishna Gokhale Early Indian Nationalists

During the nineteenth century, Indian nationalists developed the desire to be free of British rule. The ways of breaking free varied from using Western techniques to applying traditional Hindu ideas. Both Bal Gangadhar Tilak (1856-1920) and Gopal Krishna Gokhale (1866-1915) wanted change in India and eventual end to British rule. However, the two men used different means to affect change. Both were of high caste Brahmin of the city of Poona, which was a center of nationalism at the turn of the century. The following is a hypothetical debate between these two political figures on the question of India's future.

Tilak: As a leader in the Indian National Congress, I feel it necessary to explain to you the importance of attaining political goals for India as a first step toward self-rule. In 1890 the British government enacted the Age of Consent Bill, which alters our Hindu practice of early marriage. This intrusion by our colonial government is dangerous. These foreigners eat our sacred cows and disregard our Hindu traditions. The only way to right this situation is to gain political control by whatever means possible, including violence.

Gokhale: It is unfortunate that you do not see the necessity of enacting social reforms before we gain political power. The West has much to offer to India in terms of social reform. They can teach us how to improve our education system, which is vital to our progress. We must allow morality to guide us in our decisions, not tradition.

Tilak: But I have heard rumors that you want to change many of our important Hindu traditions.

Gokhale: You are speaking of the "Servants of India Society," which I founded in 1905. The society works for the improvement of all Indians, regardless of caste or religion. India needs to make constructive social changes as we move into the future. Our organization supports many groups, including social service leagues, cooperatives, famine relief agencies, labor unions, and any organized effort to improve conditions of the lower classes. These changes can only be seen as beneficial for all Indians. Society members live in poverty to protest the poverty-stricken lives of so many Indians.

Tilak: How can we improve the situation of all Indians when the British government controls the legislative process and we are powerless? Political reform must be foremost in our minds. We have a great Hindu past to guide us. But those who make social reforms are altering the essence of what makes our people strong. Take for example the Ganpati festivals that I have organized. These festivals last up to ten days and worship Ganesh, the Hindu Elephant God. This is a way to celebrate our religion and the glory of our past. Today the British are using you to focus on social problems so that you will not attempt to gain political independence from them. It is a conspiracy by you reformers and the British to replace Indian culture with Western culture. Is that what you want? Do you think this is what the people want? Your reforms degrade Hindu religious and social life! I have a Western education, and yet I still see the importance of maintaining our traditions. Our national language should be Hindi, not English!

Gokahale: But these changes are necessary. The people need to be treated fairly as human beings, including women and untouchables. What about the social reform pledge you took in 1890, in which you advocated changes such as reducing marriage expenditures, prohibiting polygamy, promoting female education, and raising the marriage age for girls and boys? Your own daughters received an English-language education and were not married until they were sixteen!

Tilak: I made those pledges at an earlier stage in my political career. Now I see them as unnecessary until other political goals are met. My daughters have nothing to do with the social reforms for all Indians. To keep the majority of Indians united in our nationalist cause, the Indian National Congress must reject mere social reforms or lose the support of a large percentage of the population. Indians must have political reform before any changes can be made in nonpolitical areas of life. Self-government for India is my birthright, and I will have it.

Merchant/Entrepreneur: Jamshedji Nasarwanji Tata
Indian Industrialist and Philanthropist

Jamshedji Nasarwanji Tata (1839–1904) was born in Gujarat in western India, the son of Jeejibhoy Tata, who was from a poor village family but became a successful businessman, accumulating a vast sum of money. Jamshedji took over his father's business in 1858 and expanded the family's activities. By the time of his death in 1904, he had created a vast enterprise and given a great deal to his country. He was known for his business acumen and thirst for knowledge. His life vision was to help India become economically stable and prosperous. He saw that India's economy had to be broad-based and built on industrial science. He also enjoyed the fortune he created, building a great house and traveling around the world to buy treasures from many countries. A sturdy man, he dressed in white trousers and the *surtout*, or long overcoat, and he wore a turban. He was an energetic man and spoke with a harsh voice.

He was a pioneer of India's cotton manufacturing industry. During the American Civil War, he exported raw cotton from India to the United States and made millions. He studied textile manufacturing in England and returned to India to found the Empress Cotton Mill and the Tata Swadeshi Mill in 1887. From his successes in the textile industry he drew three main conclusions. First, that to be a great country, India must manufacture iron and steel. Second, sustained economic growth requires that people have a scientific education. Third, India's success depends on its ability to produce its own energy sources. To these ends he founded the Tata Iron and Steel Company and donated land for a research institute at Bangalore. He also created the Lonalva hydroelectric scheme to make the country less dependent on coal mines, which required hauling coal long distances to industrial centers. He realized that India needed to develop other industries in order to prosper. Therefore, he established industries to work iron and copper ore, built the Taj Mahal Palace Hotel in Bombay, and promoted the development of sericulture, the process of making silk.

Tata's greatest achievement was his iron and steel company built at Sankchi, now Jamshedpur, in 1907. Although production did not start until after his death, his foresight and planning were essential for the success of the project. Today it is one of the largest steel plants in the world. It has branches in Asia, Europe, and America. Significantly, the Tata Iron and Steel Company was financed entirely by Indian capital, not by foreign investment. The company did especially well during World War I because the conflict diverted usual European sources of iron and steel. This allowed the company to expand.

Tata's philanthropic pursuits were also great. He left a great endowment for the founding of the Bangalore Tata Scientific Research Institute and the Tata Institute of Social Sciences in Bombay. He saw the need to promote science education in India, and he financed the training of students overseas.

During a time when British interests dominated India's industries, Tata took the initiative to expand Indian-owned businesses. In the process he helped lay the ground work for future non-British ventures. Although he profited greatly from his enterprises, he gave back a great deal to his country. His sons, Dorabji Jamsetji Tata and Ratanji Tata, continued to build the family empire and take up philanthropic causes.

Religious Figure: Dayananda Sarasvati
Hindu Reformer

In 1875, Dayanada Sarasvati (1824–1883) founded the Arya Samaj (Society of Aryans), a successful Hindu reform movement. He was born in Tankara, Gujarat, which was also the birthplace of Mahatama Gandhi. He was raised as an orthodox Brahman in a well-to-do family. At the age of fourteen, however, he lost faith in idol worship when he saw mice climbing over the image of a goddess to which rice had been offered. When he was twenty-two, he changed his name from Mul Shankara and left home. He became a Hindu monk to escape the marriage his family had arranged for him. For fifteen years he traveled around India on a quest, visiting temples, studying religious texts, and practicing yoga. In 1860, he became a disciple of Swami Birajananda of Mathura. Three years later he left to preach his own reformed Hinduism. Dayanada wrote and published many books in Sanscrit and Hindi. The following is a hypothetical speech explaining the Hindu reforms he believed were necessary for India.

It is essential that we establish Arya Samaj throughout India to protect us against the Western evils that have come with British rule. These societies will keep Indians from converting to Christianity and Islam. Our purpose is to return Hinduism to the pure teachings of the Vedas, our ancient sacred Hindu texts. We must do away with all the popular Hindu practices that have developed over the years and are not part of these texts. This means that we must do away with the caste system as it now exists. Any person, male or female, should be able to become a Brahmin if he or she follows the Vedas. In one of my books I explain in detail why we should also stop idol worship, polytheism, and all rituals that are not specifically described in the Vedas. I still believe strongly in vegetarianism and the sanctity of the cow. We must preserve our sacred cows against the Westerners, who do not follow our beliefs.

India also needs to make social changes to create ideal citizens and be free of foreign domination. First, we must abolish child marriage. We cannot allow ten year old girls to marry. This it too young. Second, we must end the practice of *suttee* [widow-burning]. Instead, we must encourage widows to remarry. Lastly, all children, male and female, must get an education. To this end schools must be established. These schools should be located five miles from the village, with separate schools for girls and boys. All children, regardless of their position in society, should be treated the same. They may not contact their parents and must devote themselves to their studies. The purpose of this education is to train ideal citizens. I will travel all over India to spread these ideas because I believe they are so important.

It is essential that all of you realize the importance of our ancient Hindu traditions. We are one people, and Hinduism is the only pure form of our culture and religion. To bring back pride in our culture we must use hand-spun and hand-woven cloth. A common Hindu language is essential for this end as well. That is why I study Sanskrit and not English. We are facing a massive confrontation with Western science and religion. Indian unity is the only way to succeed. I feel that British rule is not permanent, but to overthrow them we must unite as a country. To win we should use war and violence when necessary. My goal is a better life for all Indians—politically, socially, economically, and religiously. I hope that you will join me on my quest to spread the message of our reformed religion in order to make India strong once again.

Intellectual/Artist: Rabindranath Tagore
Bengali Poet

Many regard Rabindranath Tagore (1861–1941) as the greatest Indian poet of modern times. Born in Bengal in the city of Calcutta on May 7, 1861, he was the grandson of a wealthy merchant and the youngest child in a large family. He grew up in a mansion, his childhood care in the hands of tutors and schoolmasters. Several of his family members made careers in music or literature. He wrote his first poem at the age of twelve and went on to write about 1,000 poems and 2,000 songs. He also wrote short stories, dramas, novels, and philosophic and literary essays. The English version of his collection of poems titled *Gitanjali* (*Song Offerings*) won him the Nobel Prize for Literature in 1913. This was the first time the prize was awarded to an Asian. The British Government knighted him in 1915 for his accomplishments. He traveled widely through Europe, America, and Asia, raising India's prestige in the world.

Tagore occasionally wrote on economic matters. He was concerned with poverty and the low standard of living of the peasants. He felt that India would improve her economic situation by increasing indigenous (native) industries and limiting foreign imports. He believed education of the population to be the answer. He established a school at Santiniketan where classes were held outside, students learning about nature and doing craft work. He saw folk songs, dances, and arts as vital to the country. He also thought education must include Western scientific knowledge and agricultural training. He established his school from personal income and proceeds of his book sales. Ten years after he died, the Indian government took over the school, which is now a university. He also felt that rural rehabilitation would bring progress. This included co-operative farming and encouragement of cottage industries using local resources.

Tagore was politically active. He renounced his knighthood in 1919 in protest of the British massacre of hundreds of Indian nationalists at Amritsar. His action represented a severe condemnation of the British colonial government. He was a close friend of Mahatma Gandhi but did not agree with his ideas about nationalism. Tagore believed in freedom, both personal and national. He even wrote the music for India's national anthem. But instead of nationalism, he envisioned internationalism. In the later years of his life he traveled east and west to promote his ideas of international brotherhood and world unity. He hoped that some day the unification of humankind would be realized.

Gitanjali (*Song Offerings*)—Excerpt

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thy eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow.

Rabindranath Tagore
1913 Nobel Laureate in Literature
http://www.nobel.se/laureates/literature-1913.html
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Social Profiles—Japan

A Typical Farmer: Nobuyuki Asano

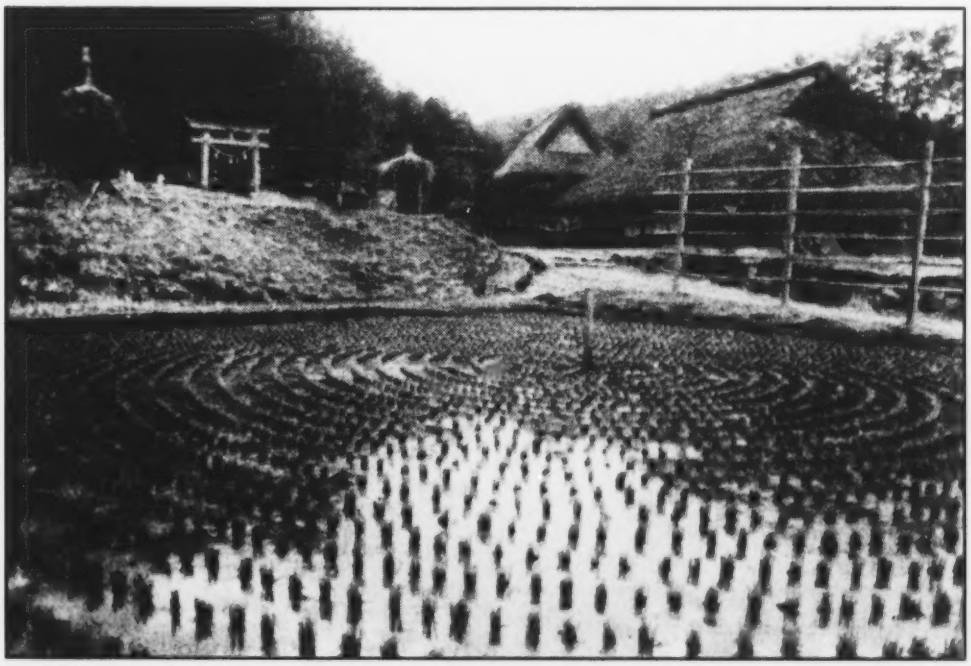
Nobuyuki Asano was born in the mid-nineteenth century in the region of Nigata in central Japan. Early in life he saw his father pay large rents to the nearby feudal lord for a small farm on which he cultivated rice. In 1871, and as a result of the Meiji Restoration of 1868, the government abolished all feudal domains. It legalized the sale of private holdings and prohibited the *daimyo* (feudal lords) and their retainers from expropriating any farm land in their former domains. Asano received a title deed to his property, the first time in his memory that anyone in his family had owned land. Soon government officials knocked on his door, telling him they were there to assess his new property. This was followed by a new land tax policy: all land taxes were to be based on market value of the land, not on the output. The new tax was set at 3 per cent of the assessed monetary value of the land and paid by the owner in cash directly to the state. This land tax took into account the quality of land but not possible variations in weather. Asano, whose land was fine, began to prosper. In 1877, however, bad weather caused him to harvest much less rice than other years, though he got no tax relief. Consequently, he joined the large scale protests that were rising up around the country. After much violence and many deaths, the government responded by reducing the land tax rate from 3 per cent to 2.5 per cent.

After this small victory, Asano looked around, trying to decide if he could keep his farm and support his family. His house walls had completely disintegrated, and he had hung up straw mats in their stead. His children wore rags, his roof leaked, and his diet was meager. The government would obviously not help any more. It had said very directly that the land tax was necessary to finance Japan's industrial development. This was the key to the country's entrance into the competitive international world. Japanese farmers had a patriotic duty to pay these high taxes. The government tax collector came around to tell Asano and his fellow farmers how important this tax money was and how the government was spending it: administration, the armed forces, and the building of a national infrastructure and improved production capacity. Some money even went indirectly in the form of subsidies to private industrial development.

After the rebellions calmed down, Asano met government representatives at agricultural experiment stations. They helped him learn Western techniques of cultivation and introduced him to new products and machinery. They sent around itinerant veteran farmers, later replaced by trained agronomists, to spread new techniques in the countryside. Even foreign advisers were brought in. Asano planted a few acres of vegetables as well as rice and began to have a bit more food at his table. All around him, however, he could see neighbors with less land than he had unable to pay their taxes and so losing their farms to the large landowners. They became either tenant farmers or day laborers, and some even became migrants. His sons and daughter more than occasionally took side work in the armaments factories or cotton mills so that the family could eat more than rice and weak broth.

Meanwhile, the government continued to urge farmers to restrict consumption of rice in order to increase exports. During the 1880s, Asano and his family lived with hardly enough rice to eat, while the government stressed the need to sacrifice for modernization. Asano

and his fellow farmers suffered a "hunger for the sake of export" that lasted most of the decade. As the government's policy of deflation made farm prices drop, rural debts rose. Once again Asano joined local riots. When he died around 1890, his children had few prospects for a better life. It looked doubtful that they would be able to hold on to their small farm much longer in the face of pressures from the large landlords and the growing opportunities for factory jobs in the cities.



Japanese rice paddy
Japanese National Tourist Organization

A Typical Worker: Yamanouchi Mina
A Factory Girl

Yamanouchi Mina was born in a small town in rural Japan, twelve hours ride from Osaka. Her family, poor tenant farmers, lived in squalor. When in 1888 her father got sick, her family signed a contract sending her to work for three years for the Tenma Cotton Spinning Company in Osaka. She was eighteen years old, though girls as young as twelve were sent along with her. As a factory girl, she received the lowest average daily wage of any workers in Japan, even far lower than the men who did the same work in the factory as she did. She spun cotton for twelve hours a day, taking her lunch with her to eat during her fifteen-minute break. The noise, dust, and stuffiness began to wear down her stamina. She dared not doze off on the job, because her supervisor punished anyone who did not keep pace by heaping severe verbal abuse on them or stripping them naked and beating them.

Mina lived in a large factory dormitory, which was extremely crowded and where she was closely supervised. The dorm was a two story building with all escapes blocked, no heating, simple straw sleeping mats, and few blankets. The dorm food was meager--rice, a few pickles, and some thin soup or vegetables. Mina kept on getting sick from the cold, overwork, and poor nourishment. There was a small infirmary, but her room supervisor would not let her go there unless she ran a temperature for three straight days. She never stopped thinking about her family, knowing that they depended on the 15 per cent the factory deducted from her wages every month and sent to them. In fact, she expected to bring them much more than that when she went home, because she spent no money except for the dorm and food fees.

On September 30, 1888, 300 women revolted over the low factory wages, and Mina was one of them. This rebellion went on for four days, when the owners finally called in the police. When the rebel organizers could not be located and arrested, the girls made a compromise with the factory which gave them half-yearly bonuses if they went back to work. Mina did return to her job, realizing among other things that it was better to be one of Japan's 100,000 factory girls than one of its 50,000 licensed prostitutes. Many of the girls in her village had in fact been sent by their parents to be licensed prostitutes, claiming that the money was needed and that government inspections guaranteed the girls' health. She had heard of the suffering of these girls but kept her silence. After six years or so, her parents would bring her home and arrange a marriage for her. She lived for that day in quiet desperation.

Ruling Elite: Kido Koin
Statesman

Kido Takayoshi, known also as Kido Koin (1833–1877), was the late born son of a samurai physician. But this man had already adopted another son to inherit his profession before Kido was born. As a youth Kido studied Chinese, swordsmanship, horsemanship, and Confucianism. He went on to become director of a school of swordsmanship and to study Western-style military organization. He took a leading role in the events that led to the Meiji Restoration and was referred to as one of its "three heroes." Clean shaven and rather handsome, he wore the white shirt, bow tie, and suit that was the uniform of the Meiji statesman after 1873. He drank to excess and often became involved in complicated affairs with women.

In 1868 Kido participated in drafting the five article Charter Oath, which laid down the principles for the new Meiji government. He then took the office of Choshi (Domain Representative) in the Dajokan (Council of State), working to promote modernization by abolishing the feudal system and opening the country. He was the first to recognize the need for a centralized bureaucratic system and worked to see this accomplished. In 1868, arguing for the equality of all people, he persuaded the lords of several of the most powerful domains to return their fiefs voluntarily to the emperor. Thus, in 1871 he laid the theoretical foundation for the abolition of the feudal land system and the establishment of prefectures. He wrote,"Your servants accordingly beg respectfully to surrender their fiefs to Your Majesty . . . so that everyone in the empire both great and small shall be caused to submit to one [authority]" (Tsunoda, 649). It must be remembered, however, that Kido believed in political hierarchy and opposed letting the lower ranks of society assume too much authority. On a visit to Europe in 1871, he was distressed to have to recognize the backwardness of the Japanese people, and so he continued to work for the modernization of his country.

Kido held a series of appointments in the government, and he called for a national assembly with separate executive, legislative, and judicial branches. Though he felt that the "stupid masses" were not ready for parliamentary government, he believed the government must "cause the people to be free" (Craig, 300). This would be done by education. In 1887 he wrote, "It is my plan to open a news office which will publish all the news--both domestic and foreign, for the edification of our people in every province and fief" (Tsunoda, 652). He believed that freedom meant freedom to act as one ought to act, in support of the program of an enlightened central government. Local assemblies should not voice local interests but should ensure local cooperation with the central government. "The people of the whole country give expression to their united and harmonious wishes, and the business of state is arranged accordingly" (Tsunoda, 650). He thought that government should exist for the people, advocating the Confucian-like concept that leaders should look after the people's welfare. When the land tax was cut In 1877 he rejoiced, believing this action was the result of petitions he had written. Later in life he devoted himself to study of financial reforms.

Merchant/Entrepreneur: Iwasaki Yataro
Industrialist

Iwasaki Yataro (1835–1885), founder of the Mitsubishi industrial and financial empire, was born in 1835 in the Tosa feudal domain, the eldest son of a farmer who claimed a Samurai (hereditary warrior class) lineage. Iwasaki came from a poor family, but he received a fine education that included Chinese classics. At the age of twenty, he bought with financial aid from his relatives the social status of *goshi*, the lowest ranked rural samurai. He took a job as an aide to a Samurai and later as an assistant at the Office of Industrial Promotion of Tosa. He found these jobs unsatisfying, even humiliating. At age thirty-three, he was unemployed and had few prospects.

Opportunity came to him suddenly. Tosa, one of the feudal fiefs on the verge of militarily challenging the Tokugawa Shogunate (1603–1867), was buying large deliveries of arms through the Nagasaki Office of Industrial Promotion and was accumulating massive debts. As no high-ranking person wanted the job of managing the office, a person familiar with Iwasaki's talents offered him the job. He succeeded dramatically in refinancing the debts by offering an American businessman rights to the domain's camphor production in return for loans. One success followed another. He managed the office until after the Meiji Restoration (1868) when he was chosen to take over all the domain's enterprises. For this he received eleven ships, 230,000 *ryo* in cash, and all the assets and privileges connected with the domain's business in camphor, tea, silk, lumber, and coal. This gave him a strategic position that he could exploit, though the assets themselves had little inherent value.

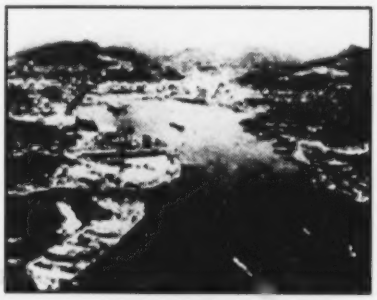
In the topsy-turvy world of the early Meiji period, Iwasaki began to acquire ships of all sizes, which were being sold by former feudal *daimyo* and foreign merchants. He also earned huge profits from converting domain notes into government notes. He had learned, before the information became public, that the new national government was going to convert the notes of Tosa into the new currency at face value. So he bought up large quantities before the conversion took place. In 1873, using profits from this transaction, he founded the Mitsubishi Trading Company trading, with shipping as its principal business. He proceeded to force out most of the heavy competition with a ruthless policy of undercutting prices and offering longer and better integrated shipping routes.

Soon he had a full monopoly on shipping, having bankrupted his only remaining rival. For a time, his company seemed to falter, but then the government launched the Taiwan expedition of 1874. After negotiations with government high officials, he transported all troops and provisions for the operation, receiving a huge profit. With this windfall, and large subsidies from political leaders, his company grew rapidly, even though it now faced the challenge of competition from the American Pacific Mail Steamship Company. Following another price-cutting war, he forced the Japanese competition to sell out to his firm. After 1877, he had a virtual monopoly on all coastal trade and owned 80 per cent of all ships in Japan. His company went into mining, banking, insurance, iron, and other fields.

Iwasaki was frequently criticized for his close associations with high government officials. Nevertheless, he continued to expand his interests. His techniques of doing business included coaxing, cajoling, hinting about non-existent rivals, and extensive wining and

dining of associates. Although the company became public in character, he retained firm hold of the directorship. Mitsubishi became one of the major building-blocks of Japan's rapid industrialization.

First President, Yataro Iwasaki
Mitsubishi Heavy Industries, Ltd.



Nagasaki Shipyard & Machinery Works, n.d.
The shipyard became part of Mitsubishi in 1883
Mitsubishi Heavy Industries, Ltd.

Religious Figure: Nishimura Shigeki
A Confucian Scholar

Nishimura Shigeki, a Confucian official and pioneer of modernization, was born in 1828, the eldest son of a samurai in the service of the Hotta family, lords of Sakura. His early education in the Confucian classics was particularly encouraged by the famous Confucian scholar, Yasui Sokken. Entering school in 1851 in Edo to improve his knowledge of Western gunnery, he began to study Dutch in order to become more familiar with Western ideas. At age twenty-four he wrote, "If those in authority will learn about the products of the entire world, and learn the methods of manufacturing and commerce from this book, and if the plans are established for making the nation wealthy and strong, then we may succeed in surpassing England and France and overtaking the United States. . . ." (Shively, 203). Nishimura began to learn English in 1861, a painstaking task since there was no English-Japanese dictionary. By 1868, when the Meiji emperor was restored to the throne, he was one of the nation's best informed Western experts. In 1873, he was appointed Chief of the Compilation Section of the Ministry of Education, a post he held for thirteen years. He also served as lecturer on Western Books to the Meiji Emperor and wrote many influential works on history, economics, and government.

As Nishimura matured, he thought more and more that the Meiji government was superficial and lacked purpose by its frequent changes of policy and its distortion of the meaning of civilization. He thought that it lacked a moral basis, the principle requirement for strengthening the country. The unifying and educating force of the Tokugawa period had been Neo-Confucianism, but this, he concluded, had been rejected by Enlightenment thinkers as backwards. "The way of Confucius and Mencius has fallen, but the moral science of the Western countries has not yet come in. This condition is like the time when the sun has set but the moon has not yet risen" (Shively, 200). The virtues that he supported were courage, dedication to duty, fortitude, frugality, and patriotism.

Throughout his career, Nishimura showed himself to be in favor of the impartiality, justice, and fairness of the government. He wanted only innovations that would make for national unity and strength. The spirit of the people, he felt, should be given direction by fostering their devotion to the sacred Imperial family. Nevertheless, he showed hostility toward the ancestral Shinto religion because it was too superstitious. Though he recognized the limitations of Confucianism, he still thought it taught enough beautiful virtues to prevail. He wanted to establish an educational curriculum of neo-Confucianism, saying that the Four Books of the Confucian Classics were the best texts for moral education.

Frequently Nishimura encouraged the Japanese to develop a more independent spirit. By 1894 he was lamenting the loss of martial vigor in Japan, specifically its feudal system, sword-wearing, vendetta, and *harakiri* (ritual suicide by disgraced warriors). He regretted the disregard and abandon of the "spirit of loyalty, filial piety, honor, duty, valor, and shame which have been the traditional foundation of our country since ancient times. . . The customs and manners of the people became increasingly rash and flippant and frivolous" (Shively, 212–3).

Nishimura advised the government not to rush ahead or progress too rapidly. Instead, he promoted the middle way, recommending the process of thinking known as *mei* and *dan*. *Mei* means clarification based on examination of all relevant facts and evaluation of the probable results of alternate courses of action. *Dan* is making the right decision and executing it quickly and resolutely. Nishimura favored study of fields that had practical utility, but he cautioned against foreign ideas that might disrupt the existing order. He urged selective borrowing. He opposed the Constitution of 1889 because in his view it was made by and for administrative officials (Shively, 221). As he watched Japan industrialize, he objected to those who were accumulating large fortunes with governmental assistance. He thought the gap between rich and poor was growing at an alarming rate, and he opposed Yukichi Fukuzawa's view [see Intellectual/Artist] that the government should elevate and protect a capitalist class. While he did believe that industrial development was important, he thought that government policy should be to educate Japanese merchants to compete on the international market. Thus Nishimura, starting as a feudal administrator, became a enlightened Meiji supporter, and finally a moral critic of his times.

Intellectual/Artist: Yukichi Fukuzawa
Educator, Author, and Publisher

Yukichi Fukuzawa (1835–1901) was a writer and promoter of Western knowledge during the Meiji period. He founded Keio University, the "Harvard" of Japan, as well as *Jiji Shimpo*, an important newspaper. He wrote more than twenty-two volumes of essays on subjects from philosophy to women's rights.

Fukuzawa was born in 1835 into an impoverished low-ranking samurai family of the Nakatsu feudal domain. He hated the "narrow stiffness," poverty, and hardship of life on the domain, and so in 1854 he went to Nagasaki to study Western gunnery. Later, he went to Osaka to study Dutch learning with a Western-style physician. He explored any aspect of Western learning for which there were textbooks, including chemistry, physics, and anatomy. In 1858 he was summoned to Edo (Tokyo) to start a school for the study of Dutch, which in time grew into Keio University. While visiting the foreign merchants in Yokohama, he was dismayed to learn that they spoke English, not Dutch! So he taught himself English.

In 1860 he joined the first Japanese mission to America, visiting San Francisco where he was lavishly entertained. Two years later he went on an extensive mission to Europe. His three volume description of that trip, *Conditions in the West*, became so popular that it sold 150,000 copies. After the Meiji Restoration, he began to realize that his mission in life was to educate his country in a new way of thinking based on Western principles. Japan was backward and weak, he thought, because it lacked science and the spirit of independence. Adopting these two qualities, Japan could compete with the rest of the world for power and wealth.

Fukuzawa spent the rest of his life enlightening the Japanese people. Through his newspaper, his writings, and his teaching, he strove to show the Japanese that their traditional ideas were wrong and that they should adopt Western positivism and liberalism. He wrote that the only way to guard truly against foreign influence was to cultivate independence and rationality, qualities he felt to be universal to humankind. By adopting the Western idea that all humans have the capacity to exercise their innate reason, he believed, the Japanese could shake off Chinese influence and enter the international world. He emphasized the importance of independence and self-pride. For Fukuzawa, the Japanese were too slavish and servile in speech and behavior. When they meet a superior, he observed, they are incapable of uttering a single sensible sentence" (Blacker, 32). Likewise, filial piety within the family promoted overly close and narrow relationships, and demoted women unnecessarily. "There is no justification for making distinctions of superior and inferior," he said about the relationship of men and women (Hane, 96). A family is like a group of friends, he said, not a group whose members are bound by necessities of filial piety, loyalty to superiors, and duty to the state.

Above all, Fukuzawa promoted measures of practical benefit to society. He advocated the study of science, the laws that describe the physical universe, rather than the study of the moral essences of Confucianism. In effect, he shifted the emphasis of Japanese education from ethics to science. Because of him, moral education was dropped from the curriculum of Japanese schools. He urged people to see that no thing was good in and of itself; rather

it should be judged by the way it was used. Progress was natural, he contended, but people could only improve through a series of changes over time. A good government should have limited power. It is an institution run by ordinary men, not exalted ones, and it should guarantee rights to its citizens.

Fukuzawa supported the concept of *jitsugaku*, or practical knowledge, and he put forth new views of history, ethics, politics, and international relations. Though he never accepted a government position, he was revered at the time of his death as one of the founders of modern Japan.

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Social Profiles—Russia

Typical Farmer: Anya Ivanovna

In the mid nineteenth century, 90 percent of Russian male peasants and close to 100 percent of women peasants were illiterate. Therefore, there are few records of individual peasant's lives written directly by people of that class. The following narrative is a composite based on what we know of the factors that made up the lives of Russia's vast majority.

Anya Ivanovna was born in 1863 in a village not far from Moscow. She grew up learning household duties. At age fifteen she found herself flirting with Alexi, aged nineteen. So she was thrilled when, a year later, their two families arranged their marriage. After a joyous ceremony, they went to live with Alexi's family.

At first, life was tolerable. Anya worked hard, cooking, cleaning, and caring for the livestock. She often felt like an intruder and did not like being bossed around by her mother-in-law. Anya had five children in seven years, though two of them died in infancy. These experiences were exhausting, and the failure of her prayers to family spirits to save the infants depressed her for a time.

Alexi went to work in a factory in Moscow and was gone for long periods of time. Anya often felt lonely and quarreled bitterly with him on his return, a visit that often ended with him beating her. He had always beaten her when drunk, but now he seemed drunk all the time. Often, she got drunk too just to escape their troubles.

In 1881, a man from Moscow came to the village and offered to pay the women to weave cloth on looms that he would put in their homes. Anya began to earn three or four rubles a month, and the work changed her life in ways she did not even realize.

She did know that she was working harder than ever, sometimes from four o'clock in the morning to nine at night with only short breaks. After all, she still had to tend the farm while her husband was away. She also knew that the extra money allowed the family to keep the farm, which was not very profitable. (She did not realize that a worldwide agricultural depression was affecting her farm.) She was also excited when her husband taught her some basic reading and arithmetic to help her when she went to the city with her finished cloth.

She did not consciously realize that earning money was making her feel a bit more independent. On three separate occasions, when her husband beat her, she ran away to her own family. After the third incident, Alexi took the matter to court, asking the judge to have her publicly flogged. But she had the courage to ask for an official investigation, which proved that a law enacted in 1863 forbade such a judgment. Instead her husband was reprimanded.

Anya's regular trips to the city were also changing her. The middleman she dealt with there was German, and he often told her stories of his own country. She learned to suspect the city merchants of cheating her, but she was also thrilled by the bustle of the city and the many shops that sold colorful fabrics and other goods she had never seen before.

By 1893, she was earning less and less money for her weaving. She did not know that factories in Russia were mechanizing and driving down the price of goods. By 1900 her little home workshop was no longer receiving any orders. Meanwhile, the council of the *mir*, or peasant community, did not ever allocate her family enough land, and after 1907, many peasants sold their property. It seemed as if there were more and more people and less and less land.

In 1908, Alexi died in a factory accident, and Anya could no longer maintain the farm. She sold her land to a local peasant who was managing to build a rather large farm, but she refused to work for him. Instead, she took the money and a few belongings and moved to Moscow, where she found work in a textile factory. Within two years, she contracted consumption. Working in the crowded, airless factory, eating poorly and having no proper medical care, she died in 1914.

Resurrection Gate leading to the Red Square, Moscow, Russia , ca. 1895–1910
Keystone-Mast Collection, California Museum of Photography

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Worker: Petr Anisimovich Moiseenko
Factory Laborer and Bolshevik

Petr Anisimovich Moiseenko was born a peasant in 1852 in the Smolensk province of Russia. At thirteen, he went to a factory in Moscow to work. He worked at various jobs, coming into contact with some of the early workers' movements, such as the Northern Union of Russian Workers. By the time he was in St. Petersburg in 1874, he had joined this organization. Twice he was arrested for leading strikes.

His greatest effort came in January, 1885, when he helped organize and lead the first mass strike in Russia. This action by 8,000 workers occurred at manufacturing company of Morozov & Son in Nikol'skoye. Because of foreign competition, there was an industrial crisis in Russia in the 1880s, and the owners tried to maintain profits by ever more brutal exploitation. From 1882 to 1884, Morozov decreased workers' pay five separate times, and they levied fines for worker misconduct up to one-half their remaining earnings. The workers began to mutiny spontaneously, even raiding the apartments of skilled workers, who earned more and were better treated. Moiseenko, together with Volkov and Ivanov, who were experienced strikers, intervened to stop the looting and organize the workers. They produced a document demanding some state control at the factory, more equitable salaries, and better working conditions. As a result, Volkov was arrested, which led to further demonstrations and clashes with armed forces sent to control the situation. In the end, troops surrounded the workers' barracks, arresting 600 people and suppressing the strike.

In 1886, two trials were held to prosecute Moiseenko, Volkov, and thirty-three strikers. The jury found them all not guilty on 101 different counts, but the government considered them dangerous radicals and banished them for four years to the far northern city of Archangel. The government did lower the fines that owners could impose on workers, a law intended to calm worker anger.

In later years, Moiseenko joined the Bolsheviks and expanded his revolutionary activities. He protested conditions such as child labor, which threw ten and eleven year-olds in with adult workers, who often encouraged the boys to join them in drunken sprees. In fact, in many shops Monday was known as Blue Monday because everyone got drunk and work simply stopped. Young girls were often abused, and there were no protections in law, or few that were enforced.

In 1905 the Tsar (Czar) was presented with a workers' petition, which asked for a series of reforms, such as a minimum wage of one ruble a day, an eight-hour working day, and better conditions. There is no evidence that Moiseenko helped write the petition. As a Bolshevik, his demands would have been far more radical. But we may guess that he sympathized with the plea that "we have become beggars; we have been oppressed. . . . We are not recognized as human beings; we are treated as slaves . . . who must keep silence" (Kagan, Ozment, and Turner, 833).

Moiseenko became a corespondent for *Pravda*, the Bolshevik newspaper, and in 1916 he helped lead a strike of 30,000 miners. He also sat in the soviet (revolutionary committee) in the city of Baku in 1917-1918, fought in the Red Army during the civil war, and became a public reading instructor for workers. He died in Kharkov in 1923.

Ruling Elite: Count Viktor N. Panin
Minister of State

In 1857, Tsar Alexander I appointed a secret committee of nobles to formulate plans for the emancipation of the serfs. A leading figure in this group was Count Viktor Panin (1801–1874), the Minister of Justice and member of the State Council. Although personally opposed to reform, he was loyal to the Tsar and tried to accommodate the very different views of the nobles who sat on the committee. Here is a simulation of a memo he might have sent to the Tsar to report on the progress of the committee.

May, 1862

To His Orthodox Majesty, Emperor of all the Russias:

Progress is very slow. As you know, I do not believe our peasants are ready for the responsibility of freedom. I have often said that they are too undeveloped and that it is necessary to apply regular beatings to remind them of their duties. My grandfather organized the crushing of Pugachev's peasant rebellion last century, and I do not wish to see the horror of peasant war in Russia again.

But I must admit that we live in a new world. My German tutors often reminded me how much more effective the Prussian army became after their serfs were freed, and my travels in the West confirm the impression that free men make better soldiers. Indeed, our recent disaster in the Crimean War, when our soldiers could not even defend our own territory against the well-disciplined and better-armed men of England and France, forces us to reconsider the benefits of serfdom. We even run the risk of becoming economically dependent on the West. Many of my friends are seeking to use English techniques to grow wheat for export, and it pains me to see Germans dominate our new sugar beet industry.

So I see that we may be forced to change. But how? Unkovsky, Marshal of nobility of Tver', wants the peasants to keep the land because it is unproductive, and his region's nobles make better money by renting serfs to factories. He expects the state to compensate the nobles for the loss of that labor. But Count Posen, from our Black Soil region, insists on simply freeing the serfs without land so that the nobles may hire them as farm workers, paying them as the market dictates. Negotiating these differences will be difficult.

Whatever we do, I fear for the Russia I have known. Do we want to reproduce the slums of Manchester on Russian soil, cities filled with godless, rebellious workers? And what will happen to the nobility? If they no longer control the peasants, and if they lack the capacity to become businessmen, how will they live? And if the nobles lose their power, who will be left to support the Tsar?

Now I hear rumors that reform will not stop with freeing the serfs. Is it true that you are considering a plan to establish representative councils, or *zemstvos*, for local administration? Do you expect nobles to sit with commoners to make decisions that properly belong to the ruling class? Please, Your Majesty, see to it that the voice of your nobles remains the strongest one in all decisions. And do not give these councils any authority over education. Remember, once begun, they will not stop. Do not give them the appetite for power. They will not give it back but will demand more.

I also want to warn you against a proposed regulation to eliminate branding and flogging as a method of military discipline. We must keep men obedient, and all they understand is fear. Do not tie the hands of your officers.

Panin failed to convince the Tsar. The zemstvos were established and did gain influence over education. New military regulations also were instituted. Many of Panin's fears were realized. Peasants, dissatisfied with the terms of the 1861 decree of emancipation, rioted in the following years. Reformers often turned to terrorism and revolt out of frustration with the slow progress of reform. Panin left the Ministry of Justice in 1862 carrying a reputation as an efficient administrator who tried to upgrade the quality of the Ministry. By 1867, illness forced him to retire from all his state positions, and he returned to the extensive properties he had inherited. A widely traveled man, he died in Nice in 1874.

Merchant/Entrepreneur: Savva Timofeevich

In 1905, Savva Morozov, manager of the second largest manufacturing enterprise in Russia, committed suicide. He was living on the French Riviera, recovering from a nervous breakdown. Just prior to his suicide, his mother, who actually owned the family business, had removed him from his position. Savva did not explain his action, but we may imagine a letter he might have written shortly before his death based on our knowledge of his life and views.

Dear Mother,

I have tried to fulfill my duties as your son and as a worthy heir to my grandfather, who began our business empire. He was himself a serf, but he had vision and ambition. He knew that to succeed in the world, one had to change. So in 1797, he started a small ribbon factory on his master's estate. By 1820, he was able to buy freedom for himself and his family for 17,0000, rubles.

Grandfather, by constant innovation and careful attention to detail, competed successfully against foreign imports, which ruined Russian linen manufacture. He competed with noble factory owners, because while they used forced serf labor, sometimes buying whole villages, he used free wage-earners, who proved more efficient. By 1840, he had four factories.

I wished to carry on his tradition. I went to England to study its textile industry. I learned chemistry and its applications in our factories. I supported our move to install power looms and to make finished products, which would allow us to be independent of the West. In 1885, when the great strike at our Nikol'skoye factory broke father's spirit, I took over the business. By improving working conditions, upgrading our technology, and providing health care and better living quarters to the workers, I turned our business into the second largest industry in Russia.

But everywhere I turn, I see backwardness and stupidity. Over and over, I have joined businessmen's committees to urge the government to encourage modern industry. To do that, we cannot continue to rely on force and on an ignorant Tsar and the self-seeking nobles who advise him. We need a government of law, in which all classes participate to make laws as they do in the West. We need free speech and press and universal compulsory education so that we may have a literate work force, scientists, and businessmen. These are demands that the Moscow Central Industrial Region Industrialists made just this year in a resolution to the Tsar. I helped draft it.

But alas, even that effort did not go far enough. Our business associates are themselves too conservative and do not see that the Tsar cannot reform the system. They opposed me when I called for the right of workers to form unions and to strike. They do not see that we must work with, not against, our workers if we are to progress.

I have been talking to different people among the liberal intelligentsia. Some I met through my sponsorship of the Moscow Art Theater. They include the great radical writer Maxim Gorky. And yes, Mother, I admit it, I have contributed money to them--even to the Bolsheviks. At least they will sponsor industrialization.

The massive strikes this year are a warning that we must not continue to oppress our people. Our losses in our war with Japan last year tell us how far behind we are. I know you think my idea for sharing profits with workers is crazy, and that is why you removed me from my position. I feel completely alone. Because of my views, my family and my class will see me as a traitor.

Please forgive me for hurting you.

Savva

Religious Figure: Konstantin P. Pobedonostsev

March 23, 1907, marked the death of K. P. Pobedonostsev, one of the most powerful men in Russia. As the Overprocurator, or chief administrator of the Holy Synod, which ran church affairs and constituted a government council, Pobedonostsev continued the long tradition of very close alliance between church and state. The following is a hypothetical obituary for him:

The facts of the life and career of the late Pobedonostsev can be quickly stated. He was born on June 2, 1827 and received a good education owing to tutoring by his father, a professor. He attended the St. Petersburg School of Law, where he studied law, literature, and Western judicial institutions. He became a professor and historian, serving as tutor to the future Tsar Alexander III. In 1872, he was selected to sit on the state council where all laws are reviewed before being published. In 1880, he became Overprocurator. He served in that capacity until retiring in 1905.

But who was this man? Certainly, he wielded enormous power. He had to make decisions for 49,000 churches, 19,000 shrines, and 163,000 priests, monks and nuns who served almost 84 million people. In a given year, this church baptized 5 million children, married 800,000 couples, and gave last rites to 3 million dead.

What did the man who oversaw this vast enterprise believe? He believed in authority, tradition, and obedience to superiors. His early writings attacked the rationalism of the West as superficial and tending to undermine authority. Reason, he believed, led men to arrogance. Only faith gave insight into truth. Reason undermined faith, as the atheism and materialism so widespread in the West clearly proved. Pobedonostsev opposed emancipation of the serfs. In 1901, he had Leo Tolstoy excommunicated for teaching peasants to dream of a utopia without hunger. In 1902, he told his Bishops to prevent peasant uprisings. Rural unrest was often attributed to foreign influence, so peasants were urged to avoid contact with foreigners, whose dangerous ideas would lead them away from Orthodox faith and obedience.

Pobedonostsev also believed in strict controls over sources of information. He called the press one of the falsest institutions of our time, just as he called parliaments the greatest lie of our times. He oversaw the censorship of books, whose publication had to be approved by an office of the Church. He urged the Tsar to place all education in the hands of the Church, including schools established by the zemstvos. In this he failed, but all schools had to have compulsory religious education given by priests. A typical curriculum in a Russian school included seven hours of religion per week, four hours of church singing, four hours of the Church Slavonic language, seven hours of Russian language and literature, six hours of arithmetic, and three hours of handwriting. Russian history and geography were added in later years.

Above all, Pobedonostsev was a terror to sects. He regularly approved persecutions, forbidding all public rituals to Old Believers and other groups. He even approved the kidnaping of the children of sectarians in order to place them in Orthodox homes. Many of these people fled abroad. He also approved of russification of the empire's many minorities, enforcing the Russian language in all public institutions and forbidding native language use in publications and schools. He believed, of course, that Jews had no place in

Russia. It was his proposal that had them barred from voting, and the last twenty years have witnessed the severest pogroms in memory.

Despite Pobedonostsev's efforts, many problems remained. Fewer men wished to become priests, and there was a shortage of good teachers for the religious schools. Children forced into the seminaries were often disorderly. Evidence of the problem is an 1886 decree that forbade students from having weapons in their rooms.

Pobedonostsev was an intelligent man and an able administrator. He actually worked for the judicial reforms of 1864, but afterward he opposed all efforts to change the status quo. The question remains whether he could have continued to resist the trends that were building in the late nineteenth century.

Intellectual/Artist: Vera Zasulich

On February 5, 1878, Vera Zasulich tried to assassinate Trepov, the governor of St. Petersburg. She only wounded him, she did not try to escape, and she was captured immediately. In April she was put on trial. The following dialogue is a simulation of a cross-examination that explains who she was and considers why she acted as she did.

Prosecutor: Tell us where you come from and what kind of family raised you.

Vera: I was born in 1849 in the Smolensk district, one of five children. My grandfather had been a wealthy nobleman, but our estates decayed because of rising prices and our inability to compete with more efficient farmers. My father's serfs farmed as they always had, using primitive hoes and leaving most of the estate uncultivated. When my father died in 1852, I was given to my uncle to be raised.

Prosecutor: How were you raised? What kind of education shaped you?

Vera: I was miserable, the outsider. My tutor, a bitter woman, taught me Russian classics, but the work that really influenced me was John Stuart Mill's *Political Economy*. He taught me that the point of society is to allow conditions for people's happiness. But I was not happy, especially as a girl with few choices. Everyone expected me to become a governess, but I determined not to become like my tutor.

Prosecutor: Then what did you choose instead?

Vera: I moved around, seeking a purpose. I found it in the revolutionary leader Sergey Nechayev. When he was in exile, I served as his courier. In 1869, I was arrested and later exiled.

Prosecutor: What led you to such anti-social behavior?

Vera: It is not I but Russia that is anti-social. I have come to see that Russia is a prison, forbidding people to work together for the common good. The most important thing in life is to work collectively, even to sacrifice oneself, for oppressed humanity. It is a duty to oppose the unjust.

Prosecutor: Is that why you became a criminal?

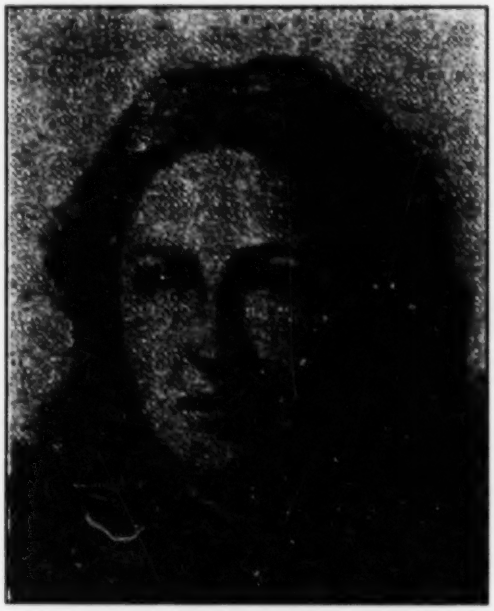
Vera: That is why I joined the Southern Rebels in 1875. We worked to revolutionize the peasants, who are the real producers in Russia and who are used to collective action as members of their local *mir*. Our people went to the villages to talk to the peasants, but we were arrested. That tyrant Trepov had one poor student flogged publicly because the boy would not tip his cap. So who is the criminal?

Prosecutor: Is that why you decided to murder Trepov?

Vera: I waited for some response to his barbarism, but there was none. I do not believe in terrorism, but I realized he could do again what he did to that boy. I had to prove that

nobody who abused a human being could be sure of getting away with it, even if it cost me my own life.

The jury acquitted Vera, who became an instant hero to the revolutionaries. Within a few years, she decided that the real future of Russia lay with the proletariat, not the peasants. With Georgy Plekhanov, she helped form the Emancipation of Labor Group in 1884. Over the years, she traveled throughout Europe, meeting Engels and participating in the quarrels that dominated international socialism. She corresponded with leaders of international Marxism, translating many of their works, as well as those of Voltaire and Rousseau, into Russian. She remained a revolutionary but opposed the authoritarian methods of Lenin and his Bolsheviks. She wrote an article which hailed the fact that the socialist movement allowed women to act independently and as equals. However, she opposed a separate agenda for women. Her primary concern was to maintain a broad-based, unified Marxist movement. She opposed the Bolshevik coup in [illegible], played no role in the Revolution, and died on May 8, 1919.



Vera Zasulich
Progressive Labor Party

GLOSSARY

John Stuart Mill: English philosopher and liberal economist (1806-1873). It is ironic that Vera Zasulich should be inspired by a man whose ideal was individual freedom, not collective effort. On the other hand, she correctly understood his idea that the purpose of political and social organization is the furthering of human happiness.

Mir: A Russian peasant community. After emancipation in 1861, the Mir continued to be the agency through which the peasants dealt with the authorities. Taxes were levied on the community and then apportioned to individual households by the Mir leadership. The Mir regularly redistributed land to reflect changes in population. Until 1906, it was difficult for peasants to leave the Mir or to own land free from its restrictions. Even those who wished to work in the factories needed permission from the Mir to leave. After 1906, laws changed to make it easier for wealthier peasants (Kulaks) to buy land, even hiring other peasants to work for them.

Old Believers: A sect of the Russian Orthodox Church. In the seventeenth century, many people rejected official church reforms to correct and update rituals and texts. Among the opponents of change were the Old Believers, who were consequently persecuted. Many were peasants, and their religious beliefs were often linked to movements of social unrest.

Sergey Nechayev: An early Russian radical revolutionary (1847-1882) noted for his willingness to use violence even against his own supporters if they challenged him. He spent some time in Switzerland and became a close associate of the famous Russian anarchist Mikhail Bakunin. At one point, Nechayev declared his love for Vera Zasulich, but she rejected him. Later, she said she knew he was simply trying to recruit her for his organization, but she did not blame him for his deception.

Georgy Pleckanov: One of the major early Marxist theorists and organizers in Russia (1856-1918). He formed the Social Democratic Party from which there emerged two main factions: the more radical Bolsheviks of Lenin and the more moderate Menshiviks, the group to which Vera Zasulich eventually belonged. He opposed the Bolshevik takeover in Russia and died in exile a year after the Revolution began.

Pogrom: An organized attack on Jewish villages. Jews were not allowed to own land in Russia and were restricted to certain western provinces called the Pale. At times, especially when times were bad and the government wanted to distract people's attention from their problems, the authorities would send armed forces to burn Jewish villages and beat or even kill their inhabitants. The government also often incited local peasants to turn on neighboring Jews.

Emelian Pugachev: Peasant revolutionary leader (died 1775) during the reign of Catherine II. In response to increasing restrictions on the rights and liberties of the lower social classes, he raised a ragtag rebel army, which in 1773 overran the Volga River and Ural Mountain districts of Russia. Poorly organized, the rebel force soon fell apart, and Pugachev was taken to Moscow where he was beheaded.

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Farmer: Granny Jane—Afrikaner Pioneer

In 1843 the British annexed the region of Natal on the Indian Ocean coast of South Africa, forcing the Afrikaner settlers who had established a republic there to haul their wagons back across the Drakensburg Mountains to the inland high plateau region of Transvaal. Seven years after that event, an eighteen-year-old girl named Sarah Jane, accompanied by a bodyguard of ten Zulu men armed with *assegais*, drove an ox-wagon loaded with trade goods from a port on the coast to the northern interior of Natal Province. Her father, a British captain, had perished with his ship in a storm off the treacherous coast. When her "delicate" mother also died, the orphaned Sarah Jane was approached by the Zulus men. They had been working as deck hands but wanted to return to their homes in Zululand, north of Natal. In return for provisions and armed protection, which was a small ship's cannon that Sarah Jane acquired from a friend of her father, they agreed to drive her wagon.

They crossed a great grassland of rolling hills and rivers. On their trek Sarah Jane baked bread in an iron pot set in a scooped out ant hill covered with embers. They finally reached their destination, a tiny village of Afrikaner settlers that in 1850 had barely been surveyed. Sarah Jane started the first commercial hotel there for white traders going northward into Zululand. By 1864, the village had grown to sixteen houses, two stores, a courthouse, and a square laager with walls seven feet high.

In those early days Sarah Jane gave a party for thirty-five guests and served supper with one appliance, a small stove. Though barely five feet tall, she was known for her hot temper, sharp tongue, and domineering nature, as well as for her kind heart. Her fearlessness and fierce drive set her apart from most women of her age. In time she married a settler named Henry Plant and moved some miles from the village to land that became a fine farm. They named it Oakford .

She had three children, two of whom died in infancy. Then her husband died tragically. There was never any question that Sarah Jane would maintain Oakford farm until her only son was old enough to help. She had a servant named Makkan, who had started as a pig herdsman, but grew old and white-haired in her service--as did Sarah Jane. Along with managing her herds and flocks, she also, it was said, "had a way" with Zulus, which probably meant that she knew how to listen to them when it came to livestock management. She read everything she could about cattle and farming, and when she made a suggestion, it was tried out.

During the Bambatu Rebellion of 1906, which was led by the Zulu chief Bambatha to protest the imposition of a poll tax, an alarm sounded in the village to signal an impending attack. Sarah Jane, by now known as Granny Jane, went to the village laager carrying a frying pan and followed by a servant girl toting blankets and coats. On arriving at the laager, she was greeted by a grinning British lieutenant who told her that the alarm signal was just a hoax. Angry and exasperated, she banged the officer on the head with the frying pan and marched home again.

Granny Jane lived to the advanced age of eighty-three and was buried beside her husband and two infants. Her son said that his mother, however complicated her life, was "never sick, sorry, or sad." She lived a pioneer life that was a blend of the old and new South Africa.

Glossary—Granny Jane

Assegai: A short, stabbing spear that the Zulus used in battle.

Afrikaner: Settlers of Dutch and other European descent, also known as Trekboers, or simply Boers, meaning "farmer" in the Afrikaans language.

Laager: An enclosed barricade, either a fort or a number of ox-wagons drawn in a circle.

Trek: Extended journey, associated with Afrikaner settlement of the high plateau country of interior South Africa.

Zulu: One of the largest Bantu-speaking ethnic groups of South Africa, known for their resistance to both Afrikaner and British encroachments on their lands in the nineteenth century.

Worker: Mduduma
Miner and Farmer

Before the Anglo-Zulu War of 1879, I was a farmer and *umnumzane*, or head of a family household, in Zululand. After our defeat in the war, the British deposed the Zulu king and disbanded his army. Then they demanded a hut tax, which we paid. In 1889, however, the British government no longer accepted cattle as payment. It had to be cash. So many of us had to leave our homes to become wage laborers in the diamond or gold mines to earn cash to pay the tax.

We lived in workers' compounds of long rows of tents next to the mines outside of Johannesburg. I had never seen so many people in one place, all going deep down into the mines to work twelve-hour shifts, seven days a week. When men became tired, there were accidents--explosions, broken air pipes, and even drownings when the miners hit water streams six hundred feet below the surface. A man from my village died of a skull fracture when rock from a cave-in fell on him. I saw another man lose a foot and the use of an arm.

I earned enough money to build a *kraal*, or corral for some cattle and pay the *lobola*, or bride price for a wife. I returned to the mines twelve more seasons and bought cattle. Our homestead could not have survived if I had not left to earn money. I inherited some cattle belonging to my late father and bought a plow. I had six oxen for it, and my family had enough milk.

When I, the head of the household, was off at the mines, the authority of the family began to fall apart. Some of the younger men of Zululand never came home again because rural life was now poor and hard. In the towns they could be free of the restrictions of their elders. Then in 1905 the government imposed a new fee called a poll tax, which had to be paid by young, unmarried men. Unmarried sons had always been obliged to work for their fathers. Now, because of the tax, my sons went to work for themselves to earn money for the tax. Bambatha, our chief, called for an uprising, and hundreds of Zulu left the town in 1906 to join him. Unfortunately, the rebellion was crushed, and times were never the same after that.

Ruling Elite: Cetshwayo
Last King of the Zulus

Cetshwayo came to power over the Zulu in 1856, when his uSuthu faction of 20,000 men defeated his brother's rival army. King Cetshwayo was very different from Shaka, his early predecessor and founder of the Zulu kingdom. Cetshwayo rarely ordered executions, and in the more than twenty years since the civil war with his brother, he had never gone to war. However, tensions were growing on his borders. Afrikaner settlers had moved into the Transvaal and Orange Free State to the northwest and formed independent republics. Diamonds discovered in those areas had led to a new wave of foreign fortune hunters. Also, the Zulu border with Natal Province had become the focus of British concern. By the 1860s Natal's population had grown to over 300,000—93 percent African, 6 percent European, and 2 percent Asian. Of 12 .5 million acres of land available for settlement,10.5 million were allocated to the Europeans and 2 million for African reservations. Because of growing Afrikaner resistance to *uitlanders*, or foreigners, pouring into the mining regions in their independent republics, the British government at Cape Town, urged on by Governor Henry Bartle Frere, concluded that British power had to be demonstrate as supreme in South Africa.

In 1879 Frere picked a quarrel with the still-independent Zulu kingdom, claiming that the Zulus were threatening Natal province. He sent a 4,000 word ultimatum, demanding that the Zulu army be disbanded. The ultimatum was unmet, as Frere knew it would be, so he then invaded Zululand. Not until the invasion was underway did Cetshwayo call his major chiefs and counselors to his royal *kraal* (enclosure) at Ulundi and mobilize an army. Zulu men were attached to militias, not a standing army, but in 1879 there were between 50,000 and 70,000 men between the ages of seventeen and fifty. Cetshwayo put 25,000 men in the field, organized then into regiments, and moved them out in military formation.

On January 22, 1879, the Zulus met the British troops, called "red soldiers" because of the color of their tunics, at Isandhlwana, a grassland region cut by deep gullies and ravines. The ensuing battle was the first great clash of one of the bloodiest wars in African colonial history. The Zulu far outnumbered the British, who could hear the thousands of warriors stamping their feet in unison, rattling their spear handles against their shields, and sounding like the roar of many trains. Although the British directed murderous gunfire at the attacking Zulu, killing more than 500 warriors, they ran out of ammunition. At the end the combatants fought hand to hand. Even the horses, oxen, and pet dogs were scattered across the field, impaled by spears. More British officers—fifty-two of them—died on that battlefield than at the battle of Waterloo against Napoleon. Almost all of the 1,300 British dead were disemboweled--turned onto their backs and slashed open with a spear. Zulu fighters believed that they must release the spirit of a dead enemy this way or suffer terrible consequences, such as insanity. A warrior also wore some of his victim's clothing and went through ritual cleansing for several days before returning to his family and the royal *kraal*.

The legend of British military invincibility died at Isandhlwana. Governor Frere was strongly rebuked by Parliament in London and was recalled to England. Within six months of the massacre, however, the British army recovered and at the Battle of Ulundi successfully crushed the Zulu forces. Cetshwayo was deposed and his lands divided into

thirteen chiefdoms. In 1887 the former kingdom became British Zululand, though it was later absorbed into Natal Province. Cetshwayo was at first detained near Cape Town, though he was later permitted to visit London to plead the cause of his kingdom. Distinguished and proud, he made a great impression. The British subsequently allowed him to return to central Zululand as king. However, many of the new chiefs rejected him, and he had to seek British protection. He died of a heart attack in 1884.

King Cetshwayo's Capital in Ondini
International Union for Quaternary Research

South Africa
Merchant/Entrepreneur: Cecil John Rhodes

Born the son of an English vicar, Cecil Rhodes (1853-1902) was not allowed to attend school because of a "weakness in the lungs." He was educated at home, where he developed a love for trees planting and agricultural experiments. In 1870 he was sent to work on his brother's cotton farm in Natal Province, South Africa. When he arrived, however, he found that his brother had already left for the diamond fields of Griqualand West. In 1871 the two brothers moved to Kimberly, the center of mining in the Afrikaner republic known as the Orange Free State.

For the next eight years Rhodes divided his life between Kimberly and Oxford University. Both societies found him peculiar, although he did his best to conform. He tended to giggle like an adolescent, had "eccentric habits," and held to an idealistic philosophy of imperialism. He could also be ruthless and vulgar. He dreamed of a British controlled Africa extending from the Cape of Good Hope in South Africa to Mediterranean Egypt and of a great railroad connecting Cape Town to Cairo.

In South Africa Rhodes advanced from being a speculative mine digger to an energetic partner in DeBeers Company. In 1887, he bought the Kimberly Diamond Mine, which cost him $25 million. By 1891, he controlled 90 percent of the world's production of diamonds. He also acquired a large stake in the Transvaal gold mines and in 1887 formed the the Gold Fields of South Africa Company.

Two men stood in the way of his plans to carve out British territory to the north: King Lobengula, the ruler of Ndebeleland (in modern Zimbabwe), and Paul Kruger, the Afrikaner president of the Transvaal Republic, whose policy of "Africa for the Afrikaners" prevented British political control of one of the richest gold mining regions in the world. With the help of a missionary, Rhodes obtained a mining concession from King Lobengula. In 1889 he persuaded the British government to grant him a royal charter for the British South Africa Company, whose mission was to develop a new territory, which he was later to name Southern Rhodesia (now Zimbabwe) and Northern Rhodesia (now Zambia). Pushing north of Ndebeleland, he tapped into one of the richest copper belts in the world. In 1890, he established Fort Salisbury, Rhodesia, a settlement named after the British Prime Minister. In 1893, Lobengula rose in revolt against the company, but Rhodes' private army defeated him.

Rhode's fortune provided him the means to pursue his political ambitions and to try to realize his Cape-to-Cairo dream. In 1881, he was elected to Parliament and served there until the end of his life. From 1890 to 1895 he also served as prime minister of the Cape Colony. He remained on good terms with the Boer Afrikaners led by Kruger, until it became clear how enormous the gold deposits in the Transvaal really were. Kruger was determined to prevent *uitlander*, that is, foreign British control of the region. Tensions grew between the Afrikaners and Rhodes' South Africa Company. In 1895, a company administrator named Jameson was personally appointed by Rhodes to lead a raid into the Transvaal to try to seize the government. The operation ended in disaster, and Jameson's entire force was captured. Embarrassed, Rhodes had to resign as Cape prime minister. Afrikaner resentment over Jameson's Raid contributed to the outbreak of the South Africa (Anglo-

Boer) War in 1899. Britain won the struggle and annexed the Transvaal and Orange Free State Republics, but before the war was over Rhodes died of heart disease. He left most of his fortune to establish the famous Rhodes Scholarships. A biographer observed that "Cecil Rhodes lived only for his schemes and enjoyed life only as a cannon ball enjoys space, traveling to its aim blindly and spreading ruin on his way. He was a great man, no doubt--a man who rendered immense service to his country, but humanity is not much indebted to him" (Roberts).

The Rhodes Colossus Striding from Cape Town to Cairo
Punch, 1892

Religious Figure: Kehilwe-ke-modimo ("I Have Been Given by God") Traditional Doctor among the Tswana People

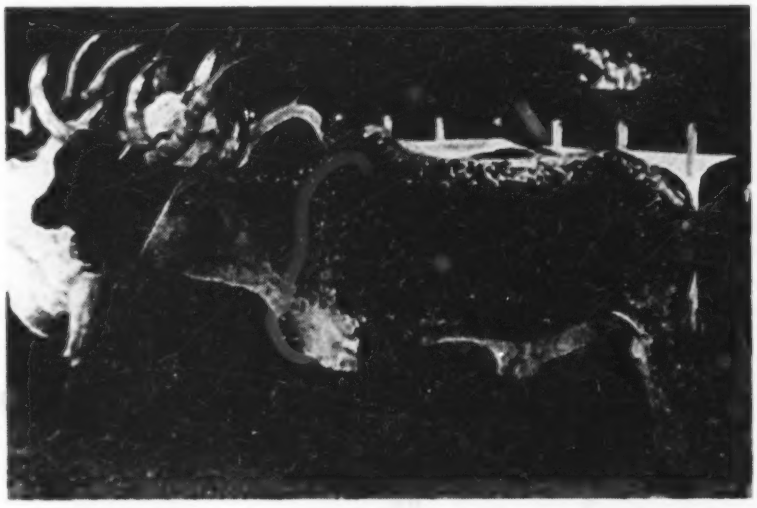
It was a bright morning in the year 1910, and the elderly Kehilwe-ke-modimo was speaking of his life and profession to an anthropologist, who had persuaded him to record for posterity his special knowledge. Kehilwe-ke-modimo pulled himself erect and continued the interview, which had begun on the previous day.

Our word *bolwetse* is usually translated "illness," but to us that can mean not only physical illness but misfortune, as when a man's family, stock ,and crops—all his affairs—suffer. It is not treatable by your hospital doctors. It is a breakdown in the harmony of a person's relationships with all that of which the universe is made. There are many different kinds of help such a man might seek: an *ngaka*, or doctor may be an *ngaka etshontshwa*, or herbalist. Or he may be a *selaodi*. one who carries a small bag of stones, shells, and bone, and studies the pattern when they are thrown on the ground to divine the cause of the illness. She may be a *lethugela*, usually a woman, who divines through spirit possession. Or the doctor may be a *boloi*, or sorcerer. There are four kinds of *boloi*: an evil wisher who is kin to the sufferer; an utterer of curse; a night sorcerer, who is evil or a trickster; and a day sorcerer, who uses magic for good. There are also unseen forces of evil, which must be taken into account when considering the activities of sorcerers.

A *pitsa*, or medicine is known for almost every condition--even for making a woman's skin smooth. Some remedies are handed down from generation to generation and are general knowledge. Then there are also experts like myself who dispense herbs and have specialized knowledge. When I was a child, it was noted that I easily remembered things having to do with medicine, and I was at times temperamental and moody. As a result, I became initiated by circumcision and education in the ways of manhood—earlier than others of my age group. I was then apprenticed for six years to be taught by a doctor who was a close relative. My family paid an annual fee of a bullock for my training. Some *ngaka* continued their training with other specialists, for example, a specialist in rain-making rituals. When I finished my training, my family held a great feast.

I served my community for many years, and during that time many changes occurred. European missionaries, some of whom were doctors, did not understand that we *ngaka* helped both physical and spiritual problems, and they opposed our traditional ways. Still, Tswana rituals and practices still survive. For example, when a baby is baptized, the traditional naming and presentation to the community is almost the same today as it was in the past. The naming ceremony is held when the child is three to five months old, that is, when it is decided that the baby is no longer hovering between this life and the realm of the ancestral kinfolk. The baby is presented to the assembled friends and family by the father's mother—even though she might be a good Methodist. This grandmother recites the achievements of the family. The baby is passed round by the elder guests, each giving him good wishes and formal prayers. Everything proceeds exactly today as in my youth, except that most of the guests are wearing their Sunday church clothes and eat at tables covered with white tablecloths. Also beer-drinking is not such a big part of the celebration feast as before because most churches discourage use of alcohol, along with polygamy, the payment of bridewealth, circumcision, and rain-making. But these things still go on.

Most of our cattle died in the rinderpest epidemic of 1896. That tragedy, followed by drought and locust infestation over the next three years, caused many to die of famine and disease. All these things, plus the 1905 government hut tax, left us impoverished. Even so, we still have the memory of our old ways. Today *ngaki* refer their patients to the missionary hospital for some of their treatment, such as gall bladder surgery. But the patients return to us to regain harmony in their lives.



Rinderpest can spread rapidly, devastating livestock herds and causing widespread famine and economic hardship.
Food and Agricultural Organization of the United Nations

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Intellectual/Artist: Mankayi Enoch Sontonga
Musical Composer

Mankayi Sontonga did not know the exact year of his birth in the Witwatersrand region of South Africa. But like some of the other boys of the Mpinga ethnic group who went to school, he was educated at mission institutions and became a Christian. The last half of the nineteenth century was devastating to the Africans of South Africa. After many years of resistance, they lost 87 percent of their farm and grazing lands, not to mention the mineral-rich regions, to European owners. Africans were grouped by "tribes" and relocated to "new" settlements on poor, infertile land. The introduction of hut taxes and poll taxes that had to be paid in cash forced many to leave their families to work at white-owned mines or on large farms, which produced commodities for the world market. Families were broken up. Traditional ways and communities were uprooted and challenged. Where Africans had once herded cattle on homesteads scattered across lush grasslands, they now found themselves gazing on empty, dry, infertile land. They were outcasts in their own country.

Sontonga, who took the Christian name Enoch when he was baptized, lived through these times with a profound sense of loss. Luckier than many of his fellows, he became a teacher in one of the "Bantu townships" (governmen[illegible]created ghettos where Africans working in cities were obliged to live) that encircled Johannesburg. This growing city, the capital of the Afrikaner Republic of Transvaal until the British annexed the region following the South African War of 1899-1902, straddled a sixty-mile gold reef, one of the richest in the world. Here, Sontonga witnessed the suffering of his fellow Africans who worked in the mines and lived in the townships. To give expression to their pain and despair, he composed in 1895 the music and first stanza of an anthem,"Nkosi Sikekelel'I Africa," or "God Bless Africa." Little is known about the details of his life, but the music, someone remarked, was inspired "by a depressed heart, one full of melancholy." First sung in African schools, it quickly became popular. In 1899, the Ohlange Zulu Choir introduced the work to a wide audience.

After Sontonga died in 1904, the music lived on. The words were translated into many languages. In 1927, Samuel Edward Krune Mqhayi, a poet of the Xhosa, which was one of the largest ethnic groups of South Africa, wrote seven more stanzas. When the African National Congress was organized, its leaders adopted Sontonga's music with Mqhayi's lyrics as an anthem to close their meetings. Over the years, other countries have adopted Sontonga's song. In 1961, Tanganyika adopted it, with lyrics in Swahili, as that new country's national anthem. Independent Zambia accepted it in 1964, Zimbabwe in 1980.

Here is the Zimbabwe version and a free English translation of the first verse of "Nkosi Sikekelel'I Africa:

I-she-ko-mbo-re-ra Africa
Nga-i-si-mu-dze-rwe zi-ta ra-yo
I-nzwa-i mi-te-u-ro ye-du
I-she ko-mbo-re-ra,
I-su mhu-ri ya-yo
Hu-ya mwe-ya Hu-ya mwe-ya ko-mbo-re-ra
Hu-ya mwe-ya ko-mbo-re-ra
Hu-ya mwe-ya Hu-ya mwe-ya wo-u-tsve-ne
I-su mhu-ri ya-yo

God Bless Africa,
Let her fame spread
far and wide!
Hear our prayer:
May God bless us!
Come, Spirit, Come!
Come, Holy Spirit!
Come and bless us,
Her children.

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Appendix

Questions to Consider Regarding the Status of Your Social Class

Category	Questions
Political System	A. Who rules and how do you become a ruler? B. What is the "pool" from which leaders are drawn? C. Who rules at the local level? D. Do the people have rights as well as duties?
Economic System (General)	A. What makes a person wealthy and powerful? Land? Business? Professional work? Government jobs? Leader of workers? B. Who owns and controls wealth? Government? The elite? The masses? C. Who gets to spend the wealth and on what? D. Can you join the wealthy group? How? E. Can the group handle technological change?
Economic System: Geography (How is the individual affected by the following factors?)	A. Topography: mountains, river valleys, plains, plateaus, bodies of water surrounding a place. B. Climate: patterns of weather over time. C. Natural resources 1. Agriculture (staples of diet): wheat, potatoes, corn, cash crops 2. Minerals: iron, coal, copper, gold, silver D. Human resources: Educated, skilled population E. Population density F. Urban or rural society G. Regional differences
Social System	A. How is society organized? Is there social mobility? (Consider tribe, caste, class, clan, ethnic group, race, religion) B. How important is the individual? Is individualism respected? C. How important are particular social groups, for example, caste, ethnic group? D. How is the family organized, and how important is it? E. What are social relationships between men and women like? F. Who is being educated, and what are they being taught?
Belief System	A. Is there a dominant religion? B. Have other religions been brought to the country from abroad? C. Is there belief in God or gods? idea of salvation? Are there holy books? Places of worship? Priests or ministers? Holidays? D. Do religious leaders seem able to adapt to change?
Culture: art, music, literature, dance, sports, games	A. Is cultural life tied to religion? B. Is cultural life tied to class? C. Do educated people set cultural standards?

Suggested Structure for the Interpretive Research Paper

The introductory paragraph should include:

1. An overview of the political, economic, and social position of your character in nation's 19th-century context.

2. An overview of the main historical events which altered that position

3. A thesis statement which identifies how your character's life was changed by events

The paragraphs in the body of the paper should include:

1. A description of the events and trends that changed your character's life.

2. An explanation of how those vents and changed your character's role from a more "traditional" one to a more modern one.

The concluding paragraph should include:

1. An explanation of how your evidence supports the thesis in your introduction.

2. A new possibility of explaining why such changes occurred in the 19th century in connection with global industrialism.

Defining and Writing a Resolution

In formal conferences a Resolution is the standard form in which delegates present ideas to be voted on. The form is as follows:

Title of Resolution: The title should specify the subject of the Resolution.

Whereas clauses: These should identify the reasons for writing the resolutions, the significance of the issues, and the conditions which make the Resolution necessary.

Whereas . . .,
Whereas . . .,
Whereas . . .,

Be it resolved clauses: These should identify specific action and consequences that you wish to see fulfilled.

Be it resolved that . . . 1 . . . 2 . . . 3.

Example Resolution

Title: Student Homework

Whereas clauses:

Whereas students require time to watch MTV, . . .
Whereas students are stressed by excessive homework, . . .
Whereas students need time to work to support their car, . . .

Be it resolved clauses:

Be it resolved that:

1 . No teacher should be permitted to give more than fifteen minutes of homework per night.
2. No teacher should be permitted to give homework over weekends
3. No teacher should be permitted to give homework over vacations.
4. Teachers who violates any of the above should be brought before a student court and penalized according to its rules.

Global Conference Resolution Votes and Explanations

This student aid will help you keep track of votes on Resolutions presented by the different Social Classes at the Global Conference. It also provides spaces for you to explain briefly why or why not you support the Resolutions of Social Classes other than your own.

Record your decisions and explanations on this chart:

Resolution	Your Vote	Explanation of Vote
Resolution of Farmers	Support ☐ Reject ☐	
Resolution of Workers	Support ☐ Reject ☐	
Resolution of Ruling Elites	Support ☐ Reject ☐	
Resolution of Religious Figures	Support ☐ Reject ☐	
Resolution of Merchants/Entrepreneurs	Support ☐ Reject ☐	
Resolution of Intellectuals/Artists	Support ☐ Reject ☐	

Identifying Patterns of Change

Social

Populations increase
Populations migrate
Cities grow
Changes occur in status of classes
New classes emerge
Gender roles change
New social ideologies appear

_____

_____

_____

Economic

New occupations and professions emerge
Labor unions emerge
World production with factors and new ways of mobilizing labor
World trade grows
Environmental change effects economies

_____

_____

_____

Political

Constitutions and forms of government are changed
Nationalism develops
Revolutions break out
Imperialism emerges
New elites emerge

_____

_____

_____

Cultural/Technological

Educational systems develop
New religious movements emerge
New political and social ideologies emerge
Cultural diffusion speeds up and becomes more complex
New stress in placed on preserving traditions
Middle class urban culture emerges

_____

_____

_____

Scientific/Technological

Factories replace home industry
New systems of transport and communication emerge
New applications of science to industry
New medical and sanitary advances
Human intervention in the natural environment grows

_____

_____

Global Studies—Scoring Sheet 1 Name(s) _____

Teacher_____ Class Period_____

Topic: National Delegation Time Line

Criteria for the Assessment of Cooperative Learning Process, Product, and Presentation

Determine a rating for each evaluation criteria, then multiply the rank by the weight for that criteria to get the score. (5 = High 1 = Low)	Self Evaluation Ranking					Teacher Evaluation Ranking				
	5	4	3	2	1	5	4	3	2	1
Group Work: Maximum 30 points										
1. Works well as a group. All members involved in work. (Score=Rank x 4)										
2. Members submit work promptly and completely. (Score=Rank x 1)										
3. Posters accurately reflect character of social class. (Score=Rank x 2)										
The Product (Time Line): Maximum 30 points										
4. Product is complete and accurate. (Score=Rank x 3)										
5. Product highlights most important events and movements. (Score=Rank x 1)										
6. Product is creative and artistic. (Score=Rank x 2)										
The Oral Presentation: Maximum 40 points										
7. Thesis is clear and well-presented. (Score=Rank x 2)										
8. Key examples are clear and well-presented. (Score=Rank x 4)										
9. Presentation skills are effective: eye contact, pacing, strong voice. (Score=Rank x 2)										
Totals:										

Total Score: Maximum 100 points

Global Studies—Scoring Sheet 2 Name(s) _____

Teacher_____ Class Period_____

Topic: Interpretive Research Paper

Criteria for the Assessment of Cooperative Learning Process, Product, and Presentation

Determine a rating for each evaluation criteria, then multiply the rank by the weight for that criteria to get the score. (5 = High 1 = Low)

	Self Evaluation Ranking					Teacher Evaluation Ranking				
	5	4	3	2	1	5	4	3	2	1
Content: Maximum 80 points										
1. Thesis stated clearly in the introduction. (Score=Rank x 2)										
2. Introductory paragraph contains clear thesis, contains clear thesis and has links to examples. (Score=Rank x 3)										
3. First example is tied to the thesis, contains significant data, and is clear. (Score=Rank x 3)										
4. Second example is tied to the thesis, contains significant data, and is clear. (Score=Rank x 3)										
5. Third example is tied to the thesis, contains significant data, and is clear. (Score=Rank x 3)										
6. Conclusion follows logically from and adds new insights to thesis. (Score=Rank x 2)										
Mechanics: Maximum 10 points										
7. Grammar, spelling, capitalization, punctuation, sentence/paragraph structure, and word usage are correct and effective. (Score=Rank x 2)										
Research: Maximum 10 points										
8. Two textbooks and three in-depth sources consulted. (Score=Rank x 1)										
9. Bibliography citations are correct. (Score=Rank x 2)										
Totals:										

Total Score: Maximum 100 points

Global Studies—Scoring Sheet 3 Name(s) _____

Teacher_____ Class Period_____

Topic: The Global Conference of Social Classes

Criteria for the Assessment of Cooperative Learning Process, Product, and Presentation

Determine a rating for each evaluation criteria, then multiply the rank by the weight for that criteria to get the score. (5 = High 1 = Low)

	Self Evaluation Ranking					Teacher Evaluation Ranking				
	5	4	3	2	1	5	4	3	2	1
Group Work: Maximum 30 points										
1. Student is involved with and works well in a group. (Score=Rank x 4)										
2. Gets group work done promptly and completely. (Score=Rank x 2)										
Group Product (Posters, Negotiations, Vote): Maximum 40 points										
3. Posters accurately reflect character of social class. (Score=Rank x 2)										
4. Posters are artistic and creative. (Score=Rank x 2)										
5. Negotiators effectively represent social class. (Score=Rank x 4)										
Individual Work: Maximum 30 points										
6. Written outline for oral presentation is accurate and complete. (Score=Rank x 2)										
7. Notetaking is accurate and complete. (Score=Rank x 2)										
8. Carries out historical character role creatively and effectively (Score=Rank x 2)										
Totals:										

Total Score: Maximum 100 points

Global Studies—Scoring Sheet 4 Name(s) _____

Teacher_____ Class Period_____

Topic: The Mastery Project

Criteria for the Assessment of Cooperative Learning Process, Product, and Presentation

Determine a rating for each evaluation criteria, then multiply the rank by the weight for that criteria to get the score. (5 = High 1 = Low)

	Self Evaluation Ranking					Teacher Evaluation Ranking				
	5	4	3	2	1	5	4	3	2	1
Knowledge Base: Maximum 60 points										
1. Demonstrates understanding of pattern of change as it relates to industrialism. (Score=Rank x 2)										
2. Communicates clear understanding of pattern of change in the first country. (Score=Rank x 4)										
3. Communicates clear understanding of pattern of change in the second country. (Score=Rank x 4)										
4. Demonstrates understanding that effects of change were often unexpected. (Score=Rank x 2)										
Creative Process: Maximum 40 points										
5. Presents drafts of work (storyboards, outlines, rough drafts) effectively. (Score=Rank x 1)										
6. Has good organization and clear presentation of material. (Score=Rank x 3)										
7. Effectively uses the medium chosen (grammar, color, voice quality, symbols, metaphorical language, rhythm.) (Score=Rank x 4)										
Totals:										

Total Score: Maximum 100 points